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CRITICAL REVIEW.

For the Month of *October*, 1776.

Philosophical Transactions, of the Royal Society of London. Vol. LXVI. for the Year 1776. Part I. 4to. 7s. 6d. sewed.
L. Davis.

WHILE the Royal Society continued to publish their annual volume entire, we have often regretted the frivolousness of many of the articles it contained; but since the mode of publication has been changed, the Society seems to have paid greater attention to the importance of the papers which are now admitted into their Transactions. It is by such attention only that the reputation of the work can be maintained; and we therefore hope that the committee will persevere in discharging the trust reposed in them, to the honour of the society, and the real advancement of science.

The first article, which is the production of John Ellis, esq. treats of the gorgonia; shewing that it is a real marine animal, and not of a mixed nature; between animal and vegetable, as it seems to be considered by the celebrated Linnæus and Dr. Pallas. The gorgonia is of the species of zoophytes, known formerly by the name of ceratophytens, and in English by that of sea-fans, sea-feathers, and sea-whips. According to Mr. Ellis's observations, the gorgonia is an animal of the *polype* kind, resembling the common fresh water *polype* in many of its qualities; but differing from it in the remarkable circumstance, of producing from its own substance a hard and solid support, serving many of the purposes of the bone in other animals. This, we are told, is not formed by any kind

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of vegetation, but by a concreting juice thrown out from a peculiar set of longitudinal parallel tubes, running along the internal surface of the fleshy part. In the coats of these tubes are a number of small orifices, through which the *osseous* liquor exudes; and concreting, forms the layers of that hard part of the annular circles, which have been erroneously denominated wood, on account of their consistence.

Mr Ellis informs us, that though the hard parts of many *gorgoniae* have very much the external appearance of wood, yet the internal structure differs in the most essential points from vegetables. In order to ascertain this fact, he compared different sections of the *gorgonia* with correspondent sections both of sea and land plants, and found that they differed in the following particulars.

‘ The longitudinal sections of the stems of the larger fuci, such as the *fucus digitatus*, *esculentus*, *nodosus*, and *sacharinus*, appear composed of parallel jointed tube-like figures, the joints of which are composed of gland-like cells; these tubular appearances, when highly magnified, are discovered to be connected together by transparent reticulated fibres, or very minute transverse tubes, interwoven with the upright ones. In a horizontal section, the ranges of cells, which look like rays from the center, as they approach the bark, grow smaller and smaller, and most probably correspond with the minute pores which cover the outward surface of the plant: for when the sides of the dry stems are soaked in water, they quickly imbibe it, and soon become full of a gelatinous liquor; all which is totally different from the texture of the *gorgonia*.

‘ We come now to compare them with land plants, such as shrubs, to which they are generally supposed to grow like. The *gorgonia* has no regular series of hollow fibres or little tubes, in what is called the wood, either longitudinal or horizontal. It appears composed of a sort of irregular laminæ like horn; the fibres of which take no certain direction, nor preserve in any two places the same thickness. It has no series of utricular vessels, as the transverse vessels of wood are called by Malpighi; or insertions as they are called by Dr. Grew. These are essentially necessary, as forming a communication from the bark and the internal parts of the wood quite through. On the contrary the concentric circles of the *gorgonia* have no connexion with each other; they run like so many parallel curves; and are connected by no insertions or utricular vessels; but to all appearance have been formed by separate depositions of concreting matter. So the shells of snails and oysters are formed: their respective animals throw out periodically the *osseous* juice or testaceous matter, which adheres to the former shell and concretes, and thus successive layers are produced. In the same manner I suppose the concentric circles of the *gorgonia* to be

be formed, successive layers of juice exuding from the fleshy tubes that surround the hard part or bone of the animal.

Among the essential differences which Mr. Ellis mentions, between the growth of the *gorgonia* and that of trees, one is concerning the connection between the side branches and stem of each of those tribes respectively. The side branches of vegetables, he observes, proceed from the pith; but in the *gorgonia*, when the stem or branch is cut lengthwise, no passage can be discovered between the pith of the stem and that of the branch; each being surrounded with a hard covering of its own, which has no perforation, nor admits of any communication. Every branch of a *gorgonia* therefore has its own pith or *medulla* peculiar to itself.

The author proceeds afterwards to treat of the covering or skin of this extraordinary animal, which, when carefully examined, he informs us, may be found to be composed of a kind of scales; and in confirmation of this remark he refers to particular examples.

Mr. Ellis concludes his observations on this subject in the following words:

‘ From the skin we are very naturally led to speak of the flesh of the *gorgonia*, or what the modern naturalists call the bark, or cortex. Whoever hath examined the flesh of the *gorgonia*, well preserved at the sea-side in spirits, will find, on dissecting them, proper muscles and tendons for extending the openings of the cells; for sending forth from thence their polype suckers in search of food; for drawing them in suddenly and contracting the spinster muscles of these starry cells, in order to secure these tender parts from danger: and likewise that there is, as we have already mentioned, proper secretory ducts, to furnish and deposit the ossious matter, for the supply of the bone, both of the stem and branches as well as the base, to secure its station with firmness, amidst the boisterous element where it is appointed to be. That there are ovaries in these animals is without doubt; for in most of those that were sent to me preserved in spirits, the eggs were very visible upon making longitudinal sections in the same manner and form as in the *alcyonium digitatum*, called dead man’s hand, see *Philos. Transact.* vol. LIII. tab. xx. fig. 11. but much larger; and it is very probable, many of these animals are viviparous, as we have seen among the *fertulariæ*.

‘ So that I must conclude, that though they grow in a branched form, they are no more allied to vegetables than they are to the ramified configurations of sal ammoniac; to the elegant branched figures in the mocha and other gems, called dendrites; to the arbor Dianæ, or the arboresecent figures of the Cornish native copper: consequently, that animal life doth not depend on bodies growing according to a certain external

form. Hence it appears, that this metamorphosis of a plant to an animal is a flowery expression, and, in my opinion, better suited to the poetical fancy of an Ovid, than to that precise method of describing which we so much admire in a natural historian.

Article II. contains large tables of observations made on the magnetic needles from the years 1721 to 1735, in the course of several voyages to many remote parts of the world. These observations, which appear to have been carefully made, are registered in the form of a journal, by Mr. Robert Douglass, who was in the capacity of schoolmaster on board the several ships of war which made the voyages. The tables contain the variation of the needle in degrees and minutes, together with the day *when* and the latitude and longitude of the place *where* taken. Such observations are very deserving of publication, on account of the use they may be of to navigation; for it is by means of such that the law or rules of the variation must be investigated, if there be indeed any such general law in nature. These tables may be of farther use in navigation, on account of the author's remarks on the latitudes and longitudes of many particular parts of the earth contained in them.

Art. III. contains nine propositions, some of which are demonstrated by the author, (James Cline, A. M. of the university of Edinburgh) and the demonstrations of the rest supplied by the learned secretary of the Royal Society. They consist chiefly of the properties of lines and triangles cut or formed by three lines drawn from the three angles of a given triangle in the following manner; viz. two lines from two of the angles to the alternate angles of rhomboids described on the opposite sides of the triangle, and the third line is drawn through the intersection of the two former. From such a combination of lines and figures, many new and curious properties are demonstrated; but generally with an unnecessary (if not a prejudicial) affectation of geometrical rigour and strictness, seemingly arising from a false notion, which many geometricians have fallen into, that the use of certain symbols renders such demonstrations ungeometrical or impure. But it seems that the gentlemen who are prejudiced to these notions, forget that the printed words themselves are no more than arbitrary characters by which we communicate our thoughts to others; and every person knows that a proposition or assertion is easier understood for being communicated in the fewest and shortest symbols and characters; and that a person, even in common subjects, might clothe his sentiments and expressions with so profuse a verbosity, as to render

render them very obscure, if not quite unintelligible, when so pronounced. And thus obscurity is much increased when the sentiments are conveyed by exhibiting to our eyes a great number of unnecessary characters; and still more so in the subject of mathematics, in which it adds considerably to the perspicuity of a demonstration, &c. that as much as conveniently can be brought under one view of the eye, and the ideas expressed in short and simple characters. The propriety of these reflections may be pretty well illustrated by comparing the author's demonstrations with those few that are given by the editor.

Notwithstanding we have said that the properties of the figures abovementioned seem to be curious in themselves; yet the business to which they are applied, and for the sake of which they seem to have been premised, viz. the division of a line into any number of parts, does not seem to be improved by them; as we think it may be simpler and easier effected on the principles of the method given by Euclid himself, and heretofore generally used by geometricians.

Article IV. A new Method of finding Time by equal Altitudes. By Alexander Aubert, Esq. F. R. S.

Among the various methods practised for finding time, that by equal altitudes of the sun or of a star, hath hitherto been esteemed the most eligible for observers who are not furnished with a good and well adjusted transit instrument. But this method, although one of the best, is generally attended with inconveniencies, which render the practice of it more difficult, and the result less perfect than one could wish.

If the sun or stars near the equator are made use of, as usual, and the altitudes are taken near the prime vertical, where the change of altitude is the quickest, the interval of time between the observations must, in most latitudes, be of so many hours, that the observer cannot always attend to the corresponding altitudes: the weather may prove variable, so as to disappoint him at last; the clock or watch may go irregularly during so long an interval; and if the altitudes cannot, on account of their great distance from the meridian, be taken very high; an alteration in the state of the atmosphere may produce a variation in the refraction, and occasion the horary arcs to be different, although the apparent altitudes will be the same. To which may be added the difficulty of making the instrument follow the object in its motion in azimuth, without danger of disturbing its adjustment in regard to altitude.

To remedy all these inconveniences, the following method was thought of; and having been practised with constant success, it is presumed the communication of it may be acceptable to astronomers.

‘ If a star is selected, of which the polar distance is very little less than the complement of the latitude of the place of observation, it will at equal distances from the meridian, come to vertical circles, which touch its parallel of declination. The star, when in these vertical circles, will be near the meridian, near the prime vertical, and near the zenith; and consequently, if it be observed there, the interval between the eastern and the western altitudes will be short; the alteration in altitude will be quick; the star cannot be affected by a different refraction; besides it will have no motion in azimuth.

‘ To observe the star in these vertical circles, two things are necessary; the first is, to be provided with an astronomical quadrant, having three or more horizontal wires in the telescope, and if it have also a speculum at the eye-end of the telescope, to bring the vertical ray horizontal, it will be found very convenient. The next thing is, to make a computation of the apparent zenith distance of the star in the vertical circles which touch its parallel of declination; for if the telescope be fixed to this zenith distance, as soon as the star is found to come to it, it will be in the proper vertical circle.’

The above is an ingenious contrivance to avoid the inconveniences attending the common method of finding the time from equal altitudes, and may be practised with success on land, but with difficulty at sea, on account of the instrument required to be used. Mr. Aubert next explains the method of computing the horary arc and the zenith distance of the star when it comes to the vertical, touching its parallel of declination, in order to set the telescope to the true distance beforehand, and to the azimuth nearly. This explanation he illustrates by an example of the star γ draconis, with the requisite articles calculated at length. This calculation is also accompanied and contrasted with the observations made by the author (we suppose) on the same star and for the same time as the calculation; which agree well enough together, and appear very satisfactory.

To the above paper Mr. Aubert subjoins an example of a new method of inferring mean time from the observed time of a star's meridian passage. But for great accuracy we think there ought to be used the sun's daily variation in right-ascension, instead of the constant number $3^{\circ}55'9''$; as also the equation of time for the time of the star's meridian passage instead of that for the noon of the same day; on both of which accounts the result will be altered by several seconds, although they happen not to have this effect on Mr. Aubert's example, as the small alterations very luckily balance each other, by being nearly of the same magnitude with contrary signs.

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Art. V. Contains an account of Falkland Islands; by William Clayton, Esq. of his majesty's navy. It appears from the information of this gentleman, as well as from that of several other voyagers, that these islands are a barren, desolate, boggy, rocky spot, neither affording subject for the enquiries of the naturalist, nor meriting to be considered in the light of any real utility.

Art. VI. ' Short and easy Theorems for finding, in all Cases, the Differences between the Value of Annuities, payable Yearly, and of the same Annuities paid Half-yearly, Quarterly, or Momently, by Dr. Price.

The values of annuities, as given in all the common tables, suppose them paid yearly. But they are commonly paid half-yearly, and sometimes quarterly. This circumstance always adds to their value, and it ought to be carefully attended to in the construction of annuity tables, and in the institution of annuity funds and societies. This circumstance of the different values of annuities, arising from the different periods of payment, not having been any where properly explained or applied, the learned Dr. has been led to supply the defect in the paper which makes the present article; this he has done in a very clear and satisfactory manner. He has also added the investigations of several sorts of series in a very simple and beautiful manner.

Art. VII. An Account of the Romanish Language. By Joseph Planta, F. R. S. This language is spoken in the most mountainous parts of the country of the Grisons, near the sources of the Rhine and the En. It consists of two dialects, which differ however so widely as to constitute in a manner distinct languages. In developing the history of this language, Mr. Planta produces several arguments towards proving that it is the same with the Gallic Romance tongue, which was spoken in France during the period between the fifth and twelfth centuries.

Art. VIII. A Supplement to Observations on the Population of Manchester, by Dr. Percival. The paper to which this is given as a supplement, was published in the volume of Transactions for the preceding year. In this paper the tables before given are enlarged by the addition of several more parish registers received since the author had made out the former. From the whole of these tables it appears that the number of male births is to the number of female births, as 17 to 16 nearly; but that the number of males living is to the number of females living, only as 15 to 16. The proportion therefore of male deaths to female deaths, is rather greater than the proportion of male births to female births.

From the same tables it likewise appears that the proportion of the number of widows to that of the widowers in being, is rather above that of 19 to 10, or nearly as 2 to 1! To what cause can so extraordinary a disparity be owing? Is it that more widowers marry a second time than widows? or is it that more married men die than married women? Perhaps it is to be attributed to both those causes jointly; as they again seem to be but the effects of another common cause, viz. that men generally marry women who are younger than themselves.

Of the superior number of women to men, and of the number of widows above the number of widowers, Dr. Percival makes these humane and judicious reflections.

‘ Let no arguments in favour of polygamy be drawn from these tables. The practice is brutal; destructive to friendship and moral sentiment; inconsistent with one great end of marriage, the education of children; and subversive of the natural rights of more than half of the species,

—“ Higher of the genial bed by far,
And with mysterious reverence I deem.”

Milton.

Nor is this tyranny of man over the weaker, but more amiable sex favourable to population. For notwithstanding the number of females in the world may considerably exceed the number of males, yet there are more men capable of propagating their species, than women capable of bearing children. This painful office gradually becomes more dangerous and less frequent as the rigidity of the fibres increases, and ceases entirely at the age of fifty. The fatality of it is thus wisely obviated, and the comforts of declining life are not interrupted by the arduous toil of nursing. An institution, therefore, which confines in servile bondage to one usurper, many females in the prime of youth, must leave numbers destitute of the means, which nature hath pointed out, for perpetuating and increasing the race of mankind. And it is a fact well known, that Armenia, in which a plurality of wives is not allowed, abounds more with inhabitants than any other province of the Turkish empire.”

[*To be continued.*]

A Tour in Scotland. MDCCLXXII. Part II. 4to. 1l. 11s. 6d. in boards. White. (Continued from p. 177.)

A Scending the Ochill hills, and in less than two miles crossing a rivulet, the traveller enters the shire of Fife; the nearest or most southerly part of the Roman Caledonia, the *Otholinia* and the *Ros* of the Picts. Near the junction of Fife and
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Strathern, not far from the road, is Mugdrum cross, an upright pillar, with sculpture on each side, much defaced; but still may be traced figures of horsemen, and beneath them certain animals. Near this place stood the cross of the famous Macduff, thane of Fife; of which nothing but the pedestal has been left for above a century past. On it are said to have been inscribed certain *macaronic* verses, a strange jargon, preserved both by Sibbald and Gordon. Our author observes, that Mr. Cunningham, who wrote an essay on the cross, translates the lines into a grant of Malcolm Canmore, to the earl of Fife, of several emoluments and privileges; among others, he allows it to be a sanctuary to any of Macduff's kindred, within the ninth degree, who shall be acquitted of any manslaughter, on flying to this cross, and paying nine cows and a heifer.

Our author soon afterwards reached Falkland, a royal burgh, and the favourite residence of James V.

• Here stood one of the feats of the Macduffs, earls of Fife. On the attainder of Murdo Stuart, seventeenth earl, it became forfeited to the crown in 1424. James V. who grew very fond of the place, enlarged and improved it. The remains evince its former magnificence and elegance, and the fine taste of the princely architect. The gateway is placed between two fine round towers: on the right hand joins the chapel, whose roof is of wood, handsomely gilt and painted, but in a most ruinous condition. Beneath are several apartments. The front next to the court was beautifully adorned with statues, heads in bas relief, and elegant columns, not reducible to any order, but of fine proportion, with capitals approaching the Ionic scrol. Beneath some of these pillars was inscribed I. R. M. G. 1537, or Jacobus Rex. Maria de Guise.

• This place was also a favourite residence of James VI. on account of the fine park, and plenty of deer. The east side was accidentally burnt in the time of Charles II. and the park ruined during Cromwell's usurpation, when the fine oaks were cut down in order to build the fort at Perth.

• In the old castle was cruelly starved to death, by the villainy of his uncle the duke of Albany, David duke of Rothsay, son to Robert III. For a time his life was prolonged by the charity of two women; the one supplying him with oaten cakes, conveyed to him through the prison grates: the other, a wet nurse, with milk, conveyed by means of a pipe. Both were detected, and both most barbarously put to death.

• Near the present palace are several houses, marks of the munificence of James VI. who built and bestowed them on his attendants, who acknowledge his bounty by grateful inscriptions on the walls, mostly in this style:

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"Al praise to God and thankis to the most excellent monarche of Great Britaine of whose princelie liberalitie this is my portioune. Nicol Moncrief, 1610."

From Falkland the traveller proceeds to Melvil, the seat of the earl of Levin. In the garden is a square tower, one of the summer retreats of cardinal Beaton; and near it is Cardan's well, named from the celebrated physician, who was sent for from Milan, to Hamilton, archbishop of St. Andrew's, who was taken ill of an asthma, in 1552. Cardan effected his cure but to preserve him for an ignominious fate, which the physician is said to have foretold by casting the nativity of his patient. The prelate was afterwards hanged on a tree at Sterling, and the following cruel sarcasm composed on the occasion.

Vive diu, felix arbor, semperque vireto
Fronibus, ut nobis talia poma feras.

Leaving Melvil the author passes by Dairsie church and castellated house. The church is ancient, but of elegant architecture; the tower polygonal, terminating in a spire. It is built at the edge of an eminence, over the river Eden, which washes a beautiful bottom. The view from it of the bridge, the church, and house, are uncommonly pleasing.

After passing over a barren moor, the author enjoys a most extensive prospect, where, besides a variety of other objects, appears the city of St. Andrew's. He informs us that its numerous towers and spires give it an air of vast magnificence, and serve to raise the expectation of strangers to the highest pitch. On entering the west port, there is a well-built street, straight, and of a vast length; but so grass-grown, and unfrequented, that Mr. Pennant says it formed the perfect idea of having been laid waste by the pestilence.

* On a farther advance, the towers and spires, which at a distance afforded such an appearance of grandeur, on the near view shewed themselves to be the awful remains of the magnificent, the pious works of past generations. A foreigner, ignorant of the history of this country, would naturally enquire, what calamity has this city undergone? has it suffered a bombardment from some barbarous enemy? or has it not, like Lisbon, felt the more inevitable fury of a convulsive earthquake? but how great is the horror on reflecting, that this destruction was owing to the more barbarous zeal of a minister, who, by his discourses, first enflamed, and then permitted a furious crowd to overthrow edifices, dedicated to that very Being he pretended to honour by their ruin. The cathedral was the labour of a hundred and sixty years, a building that did honour

to the country: yet in June 1559, John Knox effected its demolition in a single day.

‘ If we may credit legend, St. Andrew’s owes its origin to a singular accident. St. Regulus, or St. Rule, as he is often called, a Greek of Achaia, was warned by a vision to leave his native country, and visit Albion, an isle placed in the remotest part of the world; and to take with him the arm-bone, three fingers, and three toes of St. Andrew. He obeyed, and setting sail with his companions, after being grievously tempest-tost, was in 370 at length ship-wrecked on the coasts of Otholania, in the territory of Hergustus, king of the Picts. His majesty no sooner heard of the arrival of the pious strangers, and their precious reliques, than he gave orders for their reception, presented the saint with his own palace, and built near it the church, which to this day bears the name of Regulus.

‘ This place was then styled Mucross; or, the land of boars: all round was forest, and the lands bestowed on the saint were called Byrehid. The boars equalled in size the Erymanthian; as a proof, two tusks were chained to the altar of St. Andrew, each sixteen inches long, and four thick.

The cathedral was founded in 1161, by bishop Arnold, but many years elapsed before it attained its full magnificence; it not being completed till 1318. Its length, from east to west, was three hundred and seventy feet; of the transept three hundred and twenty-two. Of this superb pile nothing remains but part of the east and west ends, and of the south side. Near the east end is the chapel of St. Regulus, a singular edifice. The tower is a lofty equilateral quadrangle, of twenty feet each side, and a hundred and three high. The body of the chapel remains, but the two side-chapels are ruined. The arches of the windows and doors are round, some even form more than semicircles; a proof, in our author’s opinion, of their antiquity, though he cannot admit that Hergustus, to whom it is attributed, was the founder.

On the east side of the city are the small remains of the castle, on a rock overlooking the sea. This fortress was founded in 1401, by bishop Trail, who was buried near the high altar of the cathedral, with this singular epitaph:

Hic fuit ecclesiae directa columna, fenestra
Lucida, thuribulum redolens, campana sonora.

In the church of St. Nicholas is a very magnificent monument to the memory of archbishop Sharp, who was murdered four miles from the city in 1675. In the lower part is represented the manner of his death; in the middle the prelate is placed kneeling, the mitre and crozier falling from him; an angel is substituting, instead of the first, a crown
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of glory, with the allusive words, *pro mitra*; and above, is the bas relief of a falling church, supported by the figure of the archbishop.

In the church of St. Salvator is a most beautiful tomb of bishop Kennedy, who died in 1466. The Gothic work is uncommonly elegant. Within the tomb were discovered six magnificent maces, which had been concealed here in troublesome times. One was given to each of the other three Scotch universities, and three are preserved here. In the top is represented our Saviour; around are angels, with the instruments of the passion.

With these are shewn some silver arrows, with large silver plates affixed to them, on which are inscribed the arms and names of the noble youth, victors in the annual competitions in the art of archery, which were dropt but a few years ago.

Of the present state of this ancient city we are presented with the following account.

‘ The city is greatly reduced in the number of inhabitants; at present it scarcely exceeds two thousand. There is no certainty of the sum, when it was the seat of the primate, and in the fulness of its glory. All we know is, that during the period of its splendor, there were between sixty and seventy bakers; but at this time nine or ten are sufficient for the place. The circuit of this city is a mile, and contains three principal streets. The trade of St. Andrew’s was also once very considerable. I am informed, that, during the time of Cromwell’s usurpation, sixty or seventy vessels belonged to the port; at present only one of any size. The harbour is artificial, guarded by piers, with a narrow entrance to give shelter to vessels from the violence of a most heavy sea. The manufactures this city might in former times possess, are now reduced to one, that of golf-balls; which, trifling as it may seem, maintains several people. The trade is commonly fatal to the artists, for the balls are made by stuffing a great quantity of feathers into a leathern case, by help of an iron rod, with a wooden handle, pressed against the breast, which seldom fails to bring on a consumption.

‘ The celebrated university of this city was founded in 1411, by bishop Wardlaw, and the next year he obtained from Benedict III. the bull of confirmation. It consisted once of three colleges: St. Salvator’s, founded in 1458, by bishop Kennedy. This is a handsome building, with a court or quadrangle within; on one side is the church, on another the library; the third contains apartments for students: the fourth is unfinished.

‘ St. Leonard’s college was founded by prior Hepburn, in 1512. This is now united with the last, and the buildings sold, and converted into private houses.

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'The new, or St. Mary's college, was established by archbishop Hamilton, in 1553; but the house was built by James, and David Bethune, or Beaton, who did not live to complete it. This is said to have been the site of a *scholia illustris* long before the establishment even of the university; where several eminent clergymen taught, gratis, the sciences and languages. But it was called the new college, because of its late erection into a divinity college by the archbishop.

'The university is governed by a chancellor, an office originally designed to be perpetually vested in the archbishops of St. Andrew's; but since the reformation, he is elected by the two principals, and the professors of both the colleges.

'The present chancellor is the earl of Kinnoull, who, with his characteristic zeal for promoting all good works, has established here premiums, to be distributed among the students, who make the best figure in the annual exercises. The effect is already very apparent, in exciting the ambition of a generous youth to receive these marks of distinction, that will honour their latest days.'

Quitting St. Andrew's, our author ascends a hill, where he finds the country on the heights very uncultivated, and full of moors; but this barrenness of the soil is compensated by excellent collieries. Descending from hence into a tract, rich in corn, the traveller enjoys a most extensive and beautiful view of the frith of Forth. The Bass island, with the shores of Lothian, stretching beyond Edinburgh, bound the southern prospect. To the left, a few miles from the coast of Fife, appears the isle of May, about a mile in length, inaccessible on the western side.

Continuing his journey along the curvature of the fine bay of Largo, Mr. Pennant meets with the chearful and frequent succession of towns, *chateaux*, and of well-managed farms. The country is populous, and the trade consists of coal and salt.

In a field near the village of Lundie, are three vast upright stones; the largest is sixteen feet high, and its solid contents two hundred and seventy. There are fragments or vestiges of three others; but their situation is such as baffles any attempt to guess at the form of their original disposition when the whole was entire. Near this place the Danes met with a considerable defeat from the Scots, under the conduct of Macbeth and Banquo. It is therefore probable that these stones are monuments of the victory.

'Pass through a tract of collieries, and observe multitudes of circular holes, surrounded with a mound, and filled with water. These are called coal-heughs, and were once the spiracles or vent-holes to the pits, in inexperienced days of mining. The
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strata of coal are of great thickness, some at least nine yards. Many of the beds have been on fire for above two centuries; and there have been formerly instances of eruptions of smoke apparent in the day, of fire in the night. The violence of the conflagration has ceased, but it still continues in a certain degree, as is evident in time of snow, which melts in streams on the surface wherever there are any fissures.

Mr. Pennant justly animadverts on the servitude of the colliers in this country; but since he performed his tour this grievance has been redressed by an act of the legislature.

During our author's stay at Kirkaldie, where he was unfortunately overtaken by a short illness, he sent his servant, Moses Griffith, to Doctan, about four miles distant, who made a draught of the column at that place, which is said to be most erroneously delineated by sir Robert Sibbald, in his *History of Fife*. It is now much defaced by time, but still are discernible two rude figures of men on horseback; and on the other sides may be traced a running pattern of ornament. The stone is between six and seven feet high, and mortised at the bottom into another. This is said to have been erected in memory of a victory, near the Leven, over the Danes in 874, under the leaders Hungar and Hubba, by the Scots, commanded by their prince Constantine II.

Leaving Kirkaldie, the traveller proceeds along the frith, by Kinghorn, Brunt-island, Aberdour, Dunibrisfel, and Inverkeithing. Near the latter of these is the Queens-ferry, so named from being the place where Margaret, afterwards queen of Malcolm III. landed with her brother Edgar in 1068, after their flight from England.

From Kinghorn to this place, says our author, the frith contracts itself gradually; but here, by the jutting out of the northern shore, almost instantly forms a strait of two miles in breadth; and beyond as suddenly opens in a large and long expanse. About midway of this strait lies Inchgarvie, with the ruins of a fort. This was a fine station to review the shores I had travelled, and to feast the eye with the whole circumambient view. The prospect on every part is beautiful: a rich country, diversified with the quickest succession of towns, villages, castles, and seats: a vast view up and down the frith from its extremity, not remote from Sterling, to its mouth near May island, an extent of sixty miles. To particularise the objects of this rich scene must be enumerated, the coasts of Lothian and of Fife, the isles of Garvie and Inch-corm, the town of Dumfermline; the south and north ferries, and Burrowstones, smoaking at a distance, from its numerous salt-pans and fire-engines: on the south side are Hopetown house, Dundas castle, and many other gentlemen's seats; with Blackness castle, once

an important fortress: on the north side are Rosyth castle, once the seat of the Stuarts; Dunbrissel, and, in the distant view, the castle and town of Burnt-island; Leith, with its road often filled with ships, and a magnificent view of Edinburgh castle on the south, assist to complete this various picture.

As I am nearly arrived at the extremity, permit me to take a review of the peninsula of Fife, a county so populous, that, excepting the environs of London, scarce one in South Britain can vie with it; fertile in soil, abundant in cattle, happy in collieries, in iron, stone, lime, and free-stone, blest in manufactures, the property remarkably well divided, none insultingly powerful, to distress and often to depopulate a country, most of the fortunes of a useful mediocrity. The number of towns is perhaps unparalleled in an equal tract of coast, for the whole shore from Crail to Culross, about forty English miles, is one continued chain of towns and villages. With justice, therefore, does Johnston celebrate the advantages of the country in these lines:

‘Oppida sic toto sunt sparsa in littore, ut unum
Dixeris; inque uno plurima juncta eadem.

Littore quot curvo Forthæ volvuntur arenæ

Quotque undis refluto tunditur ora salo;

Pene tot hic cernas instratum pubibus æquor,

Urbibus et crebris pene tot ora hominum.

Cuncta operis intenta domus sæda otia nescit;

Sedula cura domi, sedula cura foris.

Quæ maria et quas non terras animosa juvenus

Ah! fragili fidens audet adire trabe.

Auxit opes virtus, virtuti dira pericla

Juncta, etiam lucro damna fuere suo.

Quæ fecere viris animos, cultumque dedere.

Magnanimis profunt damna, pericla, labor.’

At the distance of four miles from the frith, lies Dumfermline, situated on a rising-ground, in a country beautifully divided by low and well-cultivated hills. The inhabitants of this town are computed between six and seven thousand, being encreased to double the number within these twelve years, by the flourishing state of the manufactures. These are damasks, diapers, checks and ticking, to the amount of forty thousand pounds a year; which employ in the town and neighbourhood about a thousand looms.

‘This place, says our author, had been at times, from very distant periods, the residence of the Scottish monarchs. Malcolm Canmor lived here, in a castle on the top of an insulated hill, in the midst of the glen; but only some poor fragments remain. A palace was afterwards built on the side next to the town, which falling to decay, was re-built by Anne of Denmark, as appears by the following inscription:

‘Pro-

Propylæum et superstructas ædes vetustate et injuriis temporum collapsas dirutasque; a fundamentis in hanc ampliorem formam, restituit et instauravit ANNA Regina FREDERICI DANORUM Regis augustissime, Filia: Anno salutis 1600.

‘ The ruins are magnificent, and do credit to the restorer. In this palace she brought forth her unfortunate son Charles I. A gateway intervenes between the royal residence, and the magnificent abbey,

‘ Begun by Malcolm Canmor, and finished by Alexander I. It was probably first intended for the pious and more useful purpose of a religious infirmary, being styled in some old manuscripts *Monasterium ab monte infirmorum*. David I. changed it into an abbey, and brought into it thirteen monks from Canterbury; but at the dissolution it supported twenty-six. Its endowments were very considerable. At the reformation the revenue, in money alone, was two thousand five hundred and thirteen pounds Scots. Some of the grants were singular: that of David I. gives it the tyth of all the gold found in Fife and Fotherif, a proof of the precious metal being then discovered in streams flowing from the hills. Another, from the same monarch, invests it with part of the seals taken near Kinghorn; and a third by Malcolm IV. gives them the heads (except the tongues) of certain small whales, called crespis, which might be taken in such part of Scotchwatir (the firth of Forth) where the church stood: and the oil extracted from them was to be applied to its use.

‘ The remains of the abbey are considerable, and evince its former splendour. The window of the room, near the gateway, called Frater hall, is very beautiful. The abbot's house is adjacent. In 1303, Edward I. burnt down the whole abbey, excepting the church and cells, pleading in excuse of his sacrilege, that it gave a retreat to his enemies.

‘ Part of the church is at present in use. It is supported by three rows of massy pillars, scarcely seventeen feet high, and thirteen and a half in circumference. Two are ribbed spirally, and two marked with zig-zag lines, like those of Durham, which they resemble. The arches are also Saxon or round. As the church was built by Malcolm Canmor, at the instance of Turgot, bishop of St. Andrews, (once prior of Durham) that might be the reason it was constructed in a similar style. From this time the celebrated Jona lost the honour of being the cemetery of the Scottish monarchs. Malcolm and his queen, and six other kings, lie here; the two first apart, the others under as many flat stones, each nine feet long.

‘ In the church is the tomb of Robert Pitcairn, abbot, or rather commendator, of Dumfermline, secretary of state in the beginning of the reign of James VI. in the regency of Lenox. He was of Morton's faction, and was sent to the court of Elizabeth, to solicit the delivery of Mary Stuart into the hands of the king's party. He attended James in his confinement,
after

after the Raid of Ruthven, and artfully endeavoured to make friends with each side; but, failing, was imprisoned in Lochleven castle, and died in 1584. His epitaph sets his virtues in a very high light:

‘ Hic situs est heros modica Robertus in urna

Pitcarnus, patriæ spes columnæque suæ:

Quem virtus, gravitas generoso pectore digna

Ornabant vera et cum pietate fides.

Post varios vitæ fluctus jam mole relicta

Corporis, elysium pergit in umbra nemus.’

[To be continued.]

Cicero's Brutus, or History of famous Orators: also his Orator, or accomplished Speaker. By E. Jones. 8vo. 5s. in boards. White.

MANY of Cicero's compositions have been translated at different times, and by different hands: particularly his Tusculanæ Quæstiones, de Finibus, de Oratore, de Officiis, Epistolæ ad Atticum, and some of his Orations, by Guthrie; Epistolæ ad Brutum, by Middleton; de Naturâ Deorum, by Francklin; Epistolæ ad Familiares, and his dialogue de Senectute, by Melmoth, &c. But these two rhetorical pieces, now translated by Mr. Jones, never, we believe, appeared before in the English language; though they are productions of distinguished merit and utility.

The first intitled Brutus, seu de claris Oratoribus, was the fruit of Cicero's retirement, during the civil war in Africa, when he was in the sixty-first year of his age. It is composed in the form of a dialogue, and contains some short, but masterly sketches of all the speakers, who had flourished either in Greece or Rome, with any reputation for eloquence, from the origin of that art, down to his own time. And, as he generally touches the principal incidents of their lives, it will be considered by an attentive reader, as an epitome of the Roman history. The conference is supposed to have been held with Atticus, and their common friend Brutus, in Cicero's garden at Rome, under the statue of Plato; whom he always admired, and usually imitated in his dialogues. In this he seems to have copied the form of his double titles, calling it “ Brutus, or the History of famous Orators:” as Plato, alluding to the speaker and the subject, styles one of his pieces, “ Phædon,” or a dialogue “ concerning the Soul.” This work was intended as a fourth book, or a supplement to three former books, de Oratore, on the Qualifications of an Orator.

Among other oratorical characters in this work we have Cæsar's, which we shall cite at large; as he is the only Roman writer in this list, of whose literary abilities we have any specimens remaining.

"I would willingly hear [said I] what is Atticus's opinion of Cæsar."—"Upon my word, replied Atticus, you are wonderfully consistent with your plan, to say nothing *yourself* of the living: and indeed, if you *was* [were] to deal with *them*, as you already have with the *dead*, and say something of every paltry fellow that occurs to your memory, you would plague us with *Autronii* and *Stejani* without end. But though you might possibly have it in view not to encumber yourself with such a numerous crowd of insignificant wretches; or perhaps, to avoid giving any one room to complain that he was either unnoticed, or not extolled according to his imaginary merit; yet, certainly, you might have said something of Cæsar; especially, as your opinion of *his* abilities is well known to every body, and his concerning *your's* is very far from being a secret. But, however, said he, (addressing himself to Brutus) I really think of Cæsar, and every body else says the same of this accurate connoisseur in the art of speaking, that he has the purest and the most elegant command of the Roman language of all the orators that have yet appeared: and that not merely by domestic habit, as we have lately heard it observed of the families of the *Lælii* and the *Mucii*, (though even here, I believe, this might partly have been the case) but he chiefly acquired and brought it to its present perfection, by a studious application to the most intricate and refined branches of literature, and by a careful and constant attention to the purity of his style. But that *he*, who, involved as he was in a perpetual hurry of business, could dedicate to *you*, my Cicero, a laboured Treatise on the Art of Speaking correctly*; that *he*, who, in the first book of it, laid it down as an axiom, that an accurate choice of words is the foundation of eloquence; and who has bestowed, said he, (addressing himself again to Brutus) the highest encomiums on this friend of ours, who yet chooses to leave Cæsar's character to *me*;—that *he* should be a perfect master of the language of polite conversation, is a circumstance which is almost too ob-

* Besides his Commentaries of the Gallic War, in seven books, and his Commentaries of the Civil War, in three books, which are still extant, Cæsar left two books *de Analogiâ* (to which Cicero alludes in this place) *Orationes de Conjuratis*, in *Funere Juliæ*, &c. *Epistolarum libri ad Senatum*, *ad Ciceronem*, *ad Familiares*, &c. *Dicta Collectanea*, five *Apophthegmata*, *Anti-Catones*, or two books against Cato, in answer to Cicero's panegyric, intitled, *Laus M. Catonis*, *Libri Auspiciorum* [Auguralia], *De Siderum Motu*, *Oedipus* a tragedy, *Laudes Hercules*, *Iter* a poem, &c. But all these productions, except the Commentaries, are lost.

vicious to be mentioned." "I said, *the highest encomiums*, pursued Atticus, because he says in so many words, when he addresses himself to Cicero—*if others have bestowed all their time and attention to acquire a habit of expressing themselves with ease and correctness, how much is the name and dignity of the Roman people indebted to you, who are the highest pattern, and indeed the first inventor of that rich fertility of language which distinguishes your performances?*"—"Indeed, said Brutus, I think he has extolled your merit in a very friendly, and a very magnificent style: for you are not only the *highest pattern*, and even the *first inventor* of all our fertility of language, which alone is praise enough to content any reasonable man, but you have added fresh honours to the name and dignity of the Roman people; for the very excellence in which we had hitherto been conquered by the vanquished Greeks, has now been either wrested from their hands, or equally shared, at least, between us and them. So that I prefer this honourable testimony of Cæsar, I will not say to the public thanksgiving, which was decreed for your *own* military services, but to the triumphs of many heroes."—"Very true, replied I, provided this honourable testimony was really the voice of Cæsar's judgment, and not of his friendship: for *he* certainly has added more to the dignity of the Roman people, whoever he may be (if indeed any such man has yet existed) who has not only exemplified and enlarged, but first produced this rich fertility of expression, than the doughty warrior who has stormed a few paltry castles of the Ligurians, which have furnished us, you know, with many repeated triumphs. In reality, if we can submit to hear the truth, it may be asserted (to say nothing of those god-like plans, which, supported by the wisdom of our generals, has frequently saved the sinking state both abroad and at home) that an orator is justly entitled to the preference to any commander in a petty war."

—"Cæsar, who was guided by the principles of art, has corrected the imperfections of a vicious custom, by adopting the rules and improvements of a good one, as he found them occasionally displayed in the course of polite conversation. Accordingly, to the purest elegance of expression, (which is equally necessary to every well-bred citizen, as to an orator) he has added all the various ornaments of elocution; so that he seems to exhibit the finest painting in the most advantageous point of view. As he has such extraordinary merit even in the common run of his language, I must confess that there is no person I know of, to whom he should yield the preference. Besides, his manner of speaking, both as to his voice and gesture, is splendid and noble, without the least appearance of artifice or affectation: and there is a dignity in his very presence, which bespeaks a great and elevated mind."—"Indeed, said Brutus, his orations please me highly; for I have had the satisfaction to read several of them. He has likewise wrote some commen-

aries, or short memoirs, of his own transactions ;"—“and such, said I, as merit the highest approbation : for they are plain, correct, and graceful, and divested of all the ornaments of language, so as to appear (if I may be allowed the expression) in a kind of undress. But while he pretended only to furnish the loose materials, for such as might be inclined to compose a regular history, he may, perhaps, have gratified the vanity of a few literary friseurs : but he has certainly prevented all sensible men from attempting any improvement on his plan. For in history, nothing is more pleasing than a correct and elegant brevity of expression.”

This is a remarkable testimony in favour of Cæsar's eloquence, from a man, who looked upon him with some degree of jealousy and suspicion. Cæsar had supported Metellus the tribune, and afterwards Clodius, against him ; he had condemned his proceedings against Lentulus, and the rest of Catiline's accomplices ; in short, he had offended him in several instances. Cicero, though he sometimes spoke favourably of the ‘natural clemency of their master,’ and entertained some hopes from it, that he would one day be persuaded to restore the public liberty, yet exclusive of that hope, never mentions his government, but as a real tyranny, or his person in any other style, than as the oppressor of his country.

We have been sometimes tempted to imagine, that there is an *air* of irony in Cicero's encomiums. When he speaks of the superiority of the orator to the triumphant hero, he *probably* does not confine his ideas to Quintus Fulvius Flaccus, M. Fulvius Nobilior, M. Bæbius, and A. Posthumius, who triumphed over the Ligurians ; but extends his thoughts to the oppressor of his country. He does not allow, that he is absolutely the *most elegant* speaker, who has yet appeared ; but that he comes *near* that character, ‘*omnium fere oratorum Latinè loqui elegantissimè.*’

At the conclusion he says : ‘*Ineptis gratum fortasse fecit, qui volunt illa calamistris inurere : sanos quidem homines à scribendo deterruit.* But this could scarcely be serious, when he afterwards says : ‘*Nec Aristotelem in philosophiâ deterruit à scribendo amplitudo Platonis ; nec ipse Aristoteles admirabili quâdam scientiâ & copiâ, cæterorum studia restrinxit. Nec solum ab optimis studiis excellentes viri deterriti non sunt, sed ne opifices quidem se artibus suis removerunt.*’ Orator, § 1. One reason, perhaps, which induced Cicero to speak so highly of Cæsar, was the encomiums on himself, which he had thereby an opportunity of citing from Cæsar's treatise de Analogiâ.—But be this as it may, he has very artfully put the
greatest

greatest part of these encomiums in the mouth of Atticus, who was frequently urging Cicero to be more complaisant to Cæsar; and therefore, agreeably to his character and political principles, might speak of him with more partiality.

The second tract, entitled, 'the Orator,' was composed soon after the former, at the request of Brutus. It contains a plan, or critical delineation, of what he esteemed the most finished eloquence, or style of speaking. He calls it the fifth part, or book, designed to complete the argument of his Brutus, and the former three on the same subject. 'Ita tres erunt, says he, de Oratore; quartus, Brutus; quintus, Orator. Divinat. ii. § 4.' It was received with great approbation; and in a letter to Lepta, who had complimented him upon it, he declares, 'that whatever judgment he had in speaking, he had thrown it all into that work, and was content to risk his reputation on the merit of it.' Epist. Fam. vi. 18. But it is particularly recommended to our curiosity, by a more exact account of the rhetorical composition, or prosaic harmony of the ancients, than is to be met with in any other part of his works.

Cicero, having particularly explained what he means by a complete orator, sums up his character in these general terms.

'As I am not seeking a pupil to instruct, but an orator who is to be the model of his profession, he must have the preference who can always discern what is proper and becoming. For eloquence should, above all things, have that kind of discretion which makes her a perfect mistress of time and character; because we are not to speak upon every occasion, or before every audience, or against every opponent, or in defence of every client, and to every judge, in the same invariable manner. He, therefore, is the man of genuine eloquence, who can adapt his language to what is most suitable to each. By doing this, he will be sure to say every thing as it ought to be said. He will neither speak drily upon copious subjects, nor without dignity and spirit upon things of importance; but his language will always be proportioned, and equal to his subject. His introduction will be modest,—not flaming with all the glare of expression, but composed of quick and lively turns of sentiment, either to wound the cause of his antagonist, or recommend his own. His narratives will be clear and plausible,—not delivered with the grave formality of an historian, but in the style of polite conversation. If his cause be slight, the thread of his argument, both in proving and refuting, will be so likewise, and he will so conduct it in every part, that his language may rise and expand itself, as the dignity of his subject encreases. But when his cause will admit a full exertion of

the powers of eloquence, he will then display himself more openly;—he will then rule, and bend the passions, and direct them at his pleasure,—that is, as the nature of his cause and the circumstances of the time shall require.'

Speaking of the beauty of a numerous composition, he says:

'If any are so insensible as not to feel it, I cannot imagine what kind of ears they have, or what resemblance of a human being! For my part, my ears are always fond of a complete and full-measured flow of words, and perceive in an instant what is either defective or redundant. But wherefore do I say *mine*? I have frequently seen a whole assembly burst into raptures of applause at a happy period: for the ear naturally expects that our sentences should be properly tuned and measured. This, however, is an accomplishment which is not to be met with among the ancients. But to compensate the want of it, they had almost every other perfection: for they had a happy choice of words, and abounded in pithy and agreeable sentiments, though they had not the art of harmonizing and completing their periods.'

This art, he tells us, was first introduced by Thrasymachus, or Gorgias; though some of the admirers of Isocrates attributed the invention to that orator.—Isocrates flourished about 390 years before the Christian æra, forty years after Thucydides, and fifty after Herodotus, whom Cicero reckons among the ancients. At Rome, he says, it does not appear to have been observed till near his time, and even then was by no means universally received. The ancient and less numerous manner of composition had still many admirers, who were such enthusiasts to antiquity, as to adopt her very defects.

Having specified the several authors and improvers and the first commencement of prosaic harmony, he enquires what is the natural source and origin of it.

'But this, he observes, lies so open to observation, that I am astonished the ancients did not notice it: especially as they often, by mere accident, threw out harmonious and measured sentences, which, when they had struck the ears and passions with so much force, as to make it obvious that there was something particularly agreeable in what chance alone had uttered, one would imagine that such a singular species of ornament would have been immediately attended to, and that they would have taken the pains to imitate what they found so pleasing in themselves. For the ear, or at least the mind by the intervention of the ear, has a natural capacity to measure the harmony of language: and we accordingly feel that it instantly determines what is either too short or too long, and always expects to be gratified with that which is complete and well-proportioned.'

portioned. Some expressions it perceives to be imperfect, and mutilated; and at these it is immediately offended, as if it *was* defrauded of its natural due. In others it discovers an immoderate length, and a tedious superfluity of words; and with these it is still more disgusted than with the former; for in this, as in most other cases, an excess is always more offensive than a proportional defect. As versification, therefore, and poetic composition was invented by the regulation of the ear, and the successive observations of men of taste and judgment; so in prose (though indeed long afterwards, but still, however, by the guidance of nature) it was discovered that the career and compass of our language should be adjusted and circumscribed within proper limits.

This leads the author into a long disquisition concerning the proper mixture of spondees, trochees, dactyls, and other feet, in oratorical compositions. Among the examples calculated to illustrate his positions, he produces a passage from the speech of C. Carbo. When that orator, pronounced the following sentence: "*Patris dictum sapiens, temeritas filii cōprobāvit*," it was astonishing, says he, to observe the general applause, which followed that harmonious close. The music of it consisted in the dichoree, or the double trochee, with which it is terminated. For Cicero assures us, that if we only change the order of the words, and say, *comprobavit filii tēmēritās*, their whole effect will be absolutely destroyed.

At the conclusion, he subjoins these and other remarks on the utility of prosaic harmony; and the faults which ought to be avoided.

' To speak handsomely, and like an orator, is nothing more than to express the choicest sentiments in the finest language. The noblest thoughts will be of little service to an orator, unless he is able to communicate them in a correct and agreeable style: nor will the splendor of our expressions appear to a proper advantage, unless they are carefully and judiciously ranged. Permit me to add, that the beauty of both will be considerably heightened by the harmony of our numbers:—such numbers (for I cannot repeat it too often) as are not only not cemented together, like those of the poets, but which avoid all appearance of metre, and have as little resemblance to it as possible; though it is certainly true that the numbers themselves are the same, not only of the poets and orators, but of all in general who exercise the faculty of speech, and, indeed, of every instrument which produces a sound whose time can be measured by the ear. It is owing entirely to the different arrangement of our feet that a sentence assumes either the easy air of prose, or the uniformity of verse. Call it, therefore, by what name you please (composition, perfection, or number) it is a neces-

sary restraint upon our language ; not only (as Aristotle and Theophrastus have observed) to prevent our sentences (which should be limited neither by the breath of the speaker, nor the pointing of a transcriber, but by the sole restraint of number) from running on without intermission like a babbling current of water ; but chiefly, because our language, when properly measured, has a much greater effect than when it is loose and unconfined. For as wrestlers and gladiators, whether they parry or make an assault, have a certain grace in their motions, so that every effort which contributes to the defence or the victory of the combatants, presents an agreeable attitude to the eye so the powers of language can neither give nor evade an important blow, unless they are gracefully exerted. That style, therefore, which is not regulated by numbers, is to me as unbecoming as the motions of a gladiator who has not been properly trained and exercised : and so far is our language from being enervated by a skilful arrangement of our words (as is pretended by those who, for want either of proper instructors, capacity, or diligence, have not been able to attain it) that, on the contrary, without this, it is impossible it should have any force or efficacy.

‘ But it requires a long and attentive course of practice to avoid the blemishes of those who were unacquainted with this numerous species of composition, so as not to transpose our words too openly to assist the cadence and harmony of our periods ; which L. Cælius Antipater, in the Introduction to his Punic War, declares he would never attempt, unless when compelled by necessity. “ *O virum simplicem*, (says he, speaking of himself) *qui nos nihil celat ; sapientem, qui serviendum necessitati putet.*” “ O simple man, who has not the skill his art to conceal ; and yet to the rigid laws of necessity he has the wisdom to submit.” But he was totally unskilled in composition. By us, however, both in writing and speaking, necessity is never admitted as a valid plea ; for, in fact, there is no such thing as an absolute constraint upon the order and arrangement of our words ; and, if there *was*, it is certainly unnecessary to own it. But Antipater, though he requests the indulgence of Lælius, to whom he dedicates his work, and attempts to excuse himself, frequently transposes his words without contributing in the least either to the harmony, or agreeable cadence of his periods.

‘ There are others, and particularly the Asiatics, who are such slaves to number, as to insert words which have no use nor meaning to fill up the vacuities in a sentence. There are likewise some who, in imitation of Hegesias (a notorious trifler as well in this as in every other respect) curtail and mince their numbers, and are thus betrayed into the low and paltry style of the Sicilians. Another fault in composition is that which occurs in the speeches of Hierocles and Meneclæ, two brothers, who may be considered as the princes of Asiatic eloquence,

quence, and, in my opinion, are by no means contemptible: for though they deviate from the style of nature, and the strict laws of Atticism, yet they abundantly compensate the defect by the richness and fertility of their language. But they have no variety of cadence, and their sentences are almost always terminated in the same manner. He therefore, who carefully avoids these blemishes, and who neither transposes his words too openly,—nor inserts any thing superfluous or unmeaning to fill up the chasms of a period,—nor curtails and clips his language, so as to interrupt and enervate the force of it,—nor confines himself to a dull uniformity of cadence,—*he* may justly be said to avoid the principal and most striking defects of prosaic harmony. As to its positive graces, these we have already specified; and from thence the particular blemishes which are opposite to each, will readily occur to the attentive reader.'

This translation, as far as we have examined it, appears to be executed with great fidelity. The language is clear and perspicuous, smooth, nervous, and elegant.

Sometimes indeed the author falls into small grammatical inaccuracies, such as the following: 'No sooner had he *began* to distinguish himself, p. 70.—Some have not *wrote* any thing, p. 60.—I *bad* rather [*would* rather] p. 240.—Though he first appeared in the time of Cotta and Sulpicius, and when Crassus and Antonius, and afterwards Philip and Julius, were in the height of their reputation, he was thought worthy to be compared with *either* of them [any of them] p. 212.—The fittest of all *others*, p. 395.—If Hortensius *was* [were] now living, p. 4.—If Jupiter *was* to converse in Greek, p. 80.—If I *was* to return—*was* I to profess, p. 334.—He will conduct himself as if he *was* fitting out an entertainment, p. 295.—If one of the people *was* to be judge, p. 131.—If the assembly *was* to leave you—if I *was* to be deserted, p. 126.—*Was* you without a habitation?—you *was* not master of a farthing, p. 399.—You *was* at Athens, p. 308.—You *was* present, p. 228.—You *was* the only person, p. 234.—You *was* relating—you *was* far from interesting our passions, p. 194, &c.—Neighbours and *acquaintances*, p. 111.—I may venture to *out with* them, p. 205.—Successive *bursts* of laughter, p. 203. and a general *burst* of applause, p. 392, are vulgar phrases.

The author will pardon us for these animadversions. Grammatical inaccuracies are of small, but yet of *some* importance, in a work of superior merit, especially on the subject of oratory, and elegance of style: we acknowledge nevertheless, that this is an excellent translation.

A Survey of Experimental Philosophy, considered in its present State of Improvement Illustrated with Cuts. In two Volumes. By Oliver Goldsmith, M. B. 2 vols. 8vo. 12s. Carnan and Newbery.

WE are informed in an advertisement, that the first volume of this work was printed off in the life-time of the author; and that the whole of the copy was put into the hands of the publisher long before Dr. Goldsmith's decease. The design of the work is to give a short view of experimental philosophy in its present improved state. For which purpose the reader is presented with a survey of the various subjects comprehended in the province of Physics.

The author begins with giving a general account of matter and its obvious properties; proceeding afterwards to treat, in distinct chapters, of the several species of attraction. In the eighth chapter he elucidates the doctrine of central forces, as far as they tend to explain the universal system. Next follows an inquiry into the figure of the earth, and the different weights of bodies upon its surface; which is succeeded by the theory of bodies descending down inclined planes, and of pendulums. The reader is then conducted to an examination of the laws of projectiles, the communication of motion, and the elasticity of bodies; from whence a transition is made to the developement of the various mechanic powers; some of which are exemplified in the subsequent chapter, where the author takes a view of man, considered as an artificial machine.

In the seventeenth chapter we are presented with a philosophical account of the principles of wheel carriages; from which, as a specimen, we shall lay before our readers the following extract.

‘ Large wheels have the advantage of small wheels, in having less friction round their axles; for if the small one turns an hundred times in going over a certain piece of road, the larger wheel will not turn by any means so often to travel the same length, and the less the wheel turns, the less will the friction be. And this frequency of turning required in small wheels, as also the greater obstacles they continually meet with, is the reason why they are more frequently out of order, and stand in need of repair much oftener than the large.

‘ Lastly, large wheels have the advantage of small wheels, by better directing the load against the column of the horse's body, either in going up or down hill. If the horse draws the load up hill, the wheels being large, raise the weight, more directly to be acted upon by the column of his body; if the horse goes down hill,

hill, the wheels being large, raise the weight high above the horse's power, and consequently thus diminish his power; but then it is at a time when he hath least occasion to make use of it, for the load in some measure will then descend of itself.

‘ Thus in almost every instance, with respect to the draught, large wheels are preferable to the small, and therefore we necessarily expect to find all our coaches, waggons, and other four wheel carriages, have the fore wheels as large as the hinder. If a waggoner is asked the reason why this is not so, his answer is, that by making the foremost least, the hinder wheels thus drive on the first. This however is by no means the true reason; the fore wheels are made thus smaller than the hinder, both for the conveniency of turning with greater ease, and because the carriage being thus supported upon unequal wheels, it will be in less danger of overturning. They thus also avoid cutting the braces or straps, by which the horses draw. In heavy waggons however, where the necessity of turning is but seldom, and the danger of overturning scarce any, and the braces are removed at a distance, if the fore wheels were made as high as the hinder ones, it would be so much the better. As it is however, waggoners should lay the load equally upon all the wheels; but on the contrary, they are universally found to lay the greatest part of the load upon the two fore wheels, which not only makes the friction greatest, where it ought to be least, but also presses the fore wheels deeper into the ground than the hinder ones, which we observed before, were most apt to sink, without this additional disadvantage. The only danger that might result from the waggon's being evenly loaded would be, that in drawing up steep hills, the load might be apt to fall backward, and thus tilt up the fore wheels of the carriage. This might easily be remedied, by a machine placed under the fore part of the waggon, which, upon the carriage's going up hill, might be so contrived, as to let sink the foremost end of the load, and thus keep the whole still even.

‘ It now only remains to say something with respect to the breadth of the wheels. Some have insisted that broad wheels are best for the draught, and build their assertions upon theory and experiment: others, on the contrary, and the whole body of carriers in particular, taught by experience, give the preference to the narrow. The determination of this dispute must be left to others, more skilful in waggons and broad wheels than I can pretend to be; a word or two will suffice. If we suppose the broad wheel to have three times the breadth of the narrow wheel, it will meet with three times as many obstacles by the way, but the narrow wheel will sink three times as deep; the question therefore is, whether three times the obstacles at the surface of the ground, is greater or less than three times the obstacle beneath the surface? The answer will be, that the three obstacles at the surface will be much easier removed than the three beneath it; for they lie lighter, and are sooner

sooner thrust out of the way. But however this may be in theory, in experience it is otherwise; for the narrow wheel does not sink three times as deep as the broad, because the earth hardens by the pressure under it, as it descends: on the contrary, the broad actually encounters three times as many obstacles. However, though the latter may not be so good for the carriers, yet they are certainly good for the roads, and therefore for the public in general. Private disadvantage must ever be postponed to public utility.'

The remaining part of the first volume treats of friction, and the resistance of fluids; of water; of springs, and rivers; of tides; hydrostatics; of the specific gravity of bodies; and of hydraulics.

The second volume commences with an inquiry into the nature of air, and its properties. After which the author considers the most obvious effects of air upon the human body, and likewise upon mineral and vegetable substances; proceeding to treat, in the three succeeding chapters, of its fluidity, weight, and elasticity. Next follows an inquiry into the height of the atmosphere, with observations on winds, musical sounds, and sound in general; to which is subjoined an account of some anomalous properties of the air. These are succeeded by an examination of fire, cold, and light; after which the subjects relate chiefly to the doctrine of optics; as appears from a particular enumeration of the remaining divisions of the volume. Of the refraction of Light—Of the Passage of Light through Glass—Of the Eye—Of the Method of assisting Sight by Glasses—Of Catoptrics, or of Objects seen by being reflected from polished Surfaces—Of Colours—Of the Figure and Disposition of the Surfaces of Bodies, to reflect their respective Colours—Of the Rainbow—Of adventitious Colours.

The various articles which have been specified, sufficiently evince the extent of this system of Experimental Philosophy. With respect to the execution of the Survey, the author appears to have compiled his materials from the most approved writers on the subject. The style and arrangement are perspicuous, and the work is illustrated by several explanatory plates.

Original Letters, Dramatic Pieces, and Poems. By Benj. Victor,
3 vols. 8vo. 1l. 1s. Becket.

IF we may judge from the various contents of this miscellaneous collection, it appears to comprise the whole of Mr. Victor's literary compositions, including even the epistolary
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correspondence with his friends on the most common occasions. We know but of very few instances in which a person's familiar letters have been voluntarily submitted to the public in the life-time of the author; as these, if ever they be sent to the press, are generally placed among his posthumous productions. By deviating from this practice, however, in being himself the editor of his own works, Mr. Victor precludes the injury which his name might suffer from the ill-judged officiousness of any friend; at the same time that he may reap whatever fame or emolument can be supposed to accompany the publication. This consideration, therefore, perhaps may justify the design; though we cannot easily reconcile the execution of it with either the author's modesty or disregard for frivolous productions; whether he has requested from his correspondents a copy of the letters he had written, or he has originally preserved transcripts of those extemporaneous compositions.

The first volume of the work is entirely occupied by the author's Letters, which amount to a hundred and twenty-five. As a specimen of Mr. Victor's epistolary style, we present our readers with the following very curious letter.

‘ To Sir William Wolseley, Baronet, at Wolseley-Hall.

‘ Dear Sir,

‘ The postscript to my last, brought you the catastrophe of the late earl of S——; and the surmises that could occasion this strange accident, I promised you should follow. And by the help of my old friends, and able newsmongers, Cibber the laureat, and captain Bodens, I have got beyond all surmises, even to the matter of fact.

‘ This very surprizing, unhappy man (for so I must call one, who was, seemingly, in the zenith of happiness) had long had an intimacy with the lady of the late duke of M——, to whom he was to have been married that very night he shot himself?

‘ It is remarked by several he visited and conversed with that day, that he never appeared with a more chearful and satisfied countenance; this circumstance was the more remarkable in him, who usually wore a quite contrary face. He went home that fatal evening, about eight o'clock, retired into his drawing room, and ordered his servant not to come near him, 'till he called him—He seated himself in an easy chair, before a large looking-glass; between him, and the glass, stood a little table with candles placed on books, to raise them to the desired height: he then put the muzzle of a small pistol into his mouth, closed his lips, and discharging it, sent the ball through the roof of his mouth into the brain, where it lodged; this method

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so much deadened the report of the pistol (which, no doubt, had but a moderate charge) that the attending servant imagined it to be the falling of a great book! however, it raised his curiosity to listen at the door, and thinking he heard his lord groan, he opened it—and found him in the agonies of death; by the small effusion of blood, from the mouth downwards, he, at first, thought his throat was cut—but when more servants came—the pistol soon explained the affair. The first person they sent for, was lord Chesterfield, who lived near, and came immediately—and as hastily got home again to bed, sick with the fight. Notwithstanding the care of the family to conceal it, under the common name of apoplexy, it alarmed the coroner, who has a right to enter all places. The servants had removed the body into another room, and after cleaning it, no signs of a violent death were visible—but the coroner taking a surgeon with him, the truth was soon discovered.

‘ You will easily suppose this news must throw the disappointed duchess, into the greatest distraction! who was, at that time, waiting for his lordship, with Dr. Clarke, at lady Hawey’s lodgings, in the palace.

‘ The generality of people, who are not only subject to a fallacious way of thinking, but to the greatest degree of malice and ill-nature, call this choice which the earl has made, a reflection upon the lady; but the wiser and better part are of a contrary opinion; they think a man of that gloomy disposition, would probably have destroyed himself, and (as the lady did not live happily with her late husband) that it would have been a greater reflection on her, for him to have killed himself after, than before marriage,

‘ For my own part, sir William, since I find these suicides can determine their fate with so much composure, I believe I should have taken one night’s lodging with the lady, and then have considered further on it.’

○ In the second volume we meet with a tragedy, entitled *Altamira*, written above fifty years ago, and which was the author’s first attempt in the drama. This tragedy, on account of an opinion that the fable was defective, has never been brought upon the stage. It is succeeded by another tragedy, named the *Fatal Error*; and a comedy called the *Fortunate Peasant*, or *Nature will Prevail*; with *The Sacrifice*, or *Cupid’s Vagaries*, a musical mask; all which have met, we believe, with a similar fate.

The third volume contains the author’s *Poems*, a great part of which consists of *Odes* for the King’s Birth-day. We insert the following lines, for the sake of the anecdote that is subjoined.

‘ On

‘ On returning the Manuscript Poem, called Winter, to the Author, Mr. James Thomson *.

‘ Winter, indeed, in all its horrors dress’d,
Is here, by thee, with elegance express’d;
Then once more touch the lyre—and sweetly sing,
The gay, reviving beauties of the spring.’

From these volumes, Mr. Victor will be admitted to be a man of vivacity, however unsuccessful he has proved in the exertion of a dramatic genius, which appears to be the department he was chiefly ambitious to cultivate.

A Sermon preached at the Opening of a Chapel in Margaret street, Cavendish-square; and the Introduction of a Liturgy on the universal Principles of Religion and Morality. On Sunday, April 7, 1776. By D. Williams. 8vo. 6d. Payne.

A Liturgy on the universal Principles of Religion and Morality. 8vo. 2s. sewed. Payne.

IN this age and nation no man can reasonably complain, that he is deprived of his religious liberty. A spirit of universal toleration prevails, and every man is permitted to wor-

* This excellent poem was written in the year 1724, some few months after the author's arrival in London, from Edinburgh; he had no friend here but Mr. Malloch, his school fellow, who then lived in the house of the duke of Montrose, in Hanover-square, as tutor to the duke's two sons. I remember Mr. Malloch (who soon after changed his name to Mallet) and I walked one November day to all the booksellers in the Strand, and Fleet-street, to sell the copy of this poem, and, at last, could only fix with Mr. Millar, who then lived in a little shop in Fleet-street; and the chief motive with him was, that the author was his countryman; for, after several arguments, we could get but *three pounds*! This poem was dedicated to sir Spencer Compton, then speaker of the house of commons, who took no notice of the author for more than a month.—Our agreeable friend Mr. Hill, who had read and admired the poem in manuscript, and was so provoked at this shameful neglect, that he wrote about twenty satirical lines, which were printed, wherein he told the author he was mistaken if he expected ministers of state to do honour to his poem, as being much above their comprehension. Soon after sir Spencer Compton, sent for the author, and, with some apology, gave him a bank bill of twenty pounds.

‘ This poem sold so well, that Millar gave Mr. Thomson fifty pounds for the second, the Spring; and the copy-money was increased for the Summer and Autumn; and when printed together, so many editions were sold in a few years, that this grateful bookseller erected that monument to the author's memory now by Shakespeare's, in Westminster-Abbey—but his own works are his best monument.’

ship his Creator in his own way. Of this we have at present two remarkable instances. The respectable Mr. Lindsey has published a liturgy, in which he has excluded the author of Christianity from all religious adoration. The speculative Mr. Williams has now introduced another, in which he rejects every thing which bears an affinity to the Christian system; admitting only the principles of natural religion, or Deism.

• It is, he says, a specimen of that kind of public service, which is exceedingly wanting. Not one in five, perhaps not one in ten in this vast city, goes with any decent regularity to a place of public worship. The people in general have no reason to give, but the examples of those, who are wiser and better than themselves. The persons, who give the example, alledge objections against the established forms, as being full of mysteries and creeds; and against the dissenting method of worship, as a faint and insipid resemblance to the enthusiasm of those times, when the dissenters imagined their effusions were uttered by the Holy Ghost. Attempts have been made to reform established customs; but they have proved fruitless. The only thing left is to endeavour to assist them, by providing for those circumstances to which they are not suited. Many thousands might be benefited, prevented from falling into vices, and assisted in forming habits of virtue, by such a public service as we have read; who would not, and perhaps could not, attend to any other. If respectable societies were formed on the pure and simple principles of morality, the advantages would be very great. Even those persons who adhered to the old establishments would find their account in encouraging such societies, as they might be pointed to as proofs, that men may drop their prejudices about mysteries and creeds, and yet retain sufficient and indisputable reasons for every duty to God and man. It would be the object of such societies, not to reform other religious sects, but to assist them in preventing the public ruin. Religious assemblies and churches do not want reformation, if their people are sincere. It is that vast multitude, who attend no church, and have no religion, which ought to be reformed.

• With these views, and only these, the present form of worship is offered to the public. We hope to avoid contention with religious parties; we want not to reform them; we want not to interfere with them: we wish to assist them in what should be their principal design, improving the minds and manners of the people. They are in possession of their flocks; we would pursue none, but those who are out of all inclosures.

• We have no desire, however, to separate ourselves from good men of all denominations; of all religions; and of all nations. We have endeavoured to compose our form of devotion, so as to admit every honest man in the world to join us; and we could wish all good men had so much liberality as to consider this method of joining in a general service, as a pro-

proper preparation for that heavenly world: where they must suppose, that all distinctions of parties will cease; and that all honest men, of all Christian denominations; all good Deists, Jews, Turks, and Heathens, shall unite in one form of worship, and be animated by one general principle of benevolence. In the present state of the world, education, custom, the laws and ordinances of society, form us into parties. We see, however, that there are general duties and sentiments, which suit the whole world; and which are the ground of that noblest of all human affections—universal benevolence.

‘ If we extend our imaginations to Heaven; or to any world superior in excellence to ours; and suppose its glorious inhabitants assembled to worship God:—can it be on any of the defective and narrow plans for which we now contend; and not on those general principles in which every creature of God can join?—We ought at least now and then to engage in such services as may unite us to all our brethren; and if we should all meet in Heaven, prepare us to receive with affection good men of all opinions, and of all nations; and to join them with pleasure in the worship of our common Creator.’

This quotation from the Sermon may be thought a sufficient explanation of our author's design, and the advantages he expects from his new institution. We shall therefore proceed to the Liturgy; and lest we should be thought to place it in an unfavourable light by short quotations, we shall present our readers with the order for the morning prayer, at full length.

‘ *Minister.* Hear, all ye people; give ear, all ye inhabitants of the world; for the Lord God, omnipotent reigneth. Let the heavens and the earth praise him; the seas, and every thing that moveth therein. Sing unto the Lord, and give thanks at the remembrance of his goodness. Trust in him at all times, ye people; pour out your hearts before him; for God is our refuge.

‘ *People.* The Lord God omnipotent reigneth.

‘ C O L L E C T .

‘ *Min.* Almighty God, before whom all creatures bow, may we celebrate thy glorious perfections, and speak of thy wonderful works with reverence and sincere devotion; sing thy praises with gladness; and humble ourselves before thee, with true penitence and resolutions of amendment. May the words of our mouths, and the meditations of our hearts, be acceptable in thy sight, O God, our strength and our preserver.

‘ *Peo.* Amen.

¶ *The following hymn, or one of those at the end of the liturgy, to be recited by the minister and people alternately; all standing.*

‘ H Y M N I.

‘ The Lord our God is worthy of universal praise. We acknowledge the immensity of his works; we gladly own our

subjection to him, the Lord of all; and rejoice in a government administered with wisdom for the happiness of the whole creation. We acknowledge him the only living and true God: God in the heavens above, in the earth beneath, and throughout all worlds; there is none besides him.

Peo. Blessed art thou, O Lord God, and worthy to be praised for ever.

Min. We adore and worship him, a being infinite and immense. He is not excluded any place, or confined by any limits. We cannot go from his spirit; we cannot flee from his presence; the one glorious and active principle, directing every atom, animating every form; in whom all things live and move, and have their being.

Peo. The Lord dwelleth not in temples made with hands: the universe is his habitation.

Min. He hath founded the earth by his wisdom; and stretched out the heavens by his understanding; by his knowledge the waters are raised up, and the clouds drop down the dew; he is mighty in wisdom, wonderful in counsel, and excellent in all his works.

Peo. O Lord! how manifold are thy works! in wisdom hast thou made them all.

Min. The Lord is merciful and gracious. His goodness adorns the creation, and produces beauty, order, and happiness, through all his works: the light of the sun, the revolution of the seasons; the regular changes of days and nights; the vapours, the winds, the rains, and all the various and abundant productions of the earth, are the kind provisions of his goodness. He delighteth to make all his creatures happy: he doth good continually; and his tender mercies are over all his works.

Peo. Every good gift cometh down from thee, the father of lights; with whom is no variableness, or shadow of turning.

Min. The world, and all things therein speak forth his glory. All the hosts of heaven; all the sons of men; all the works of God, shew forth his praise.

Peo. All thy works glorify thee, O God; and all thy creatures praise thee.

¶ Here the first Lesson is to be read, and then the Service to proceed with the following thanksgiving; the congregation standing.

Min. Rejoice in the Lord, all ye people: come into his presence with thanksgiving. Sing praises unto him, and bless him; for he is good, and his mercy endureth for ever.

¶ General Thanksgiving.

Almighty God! supreme in goodness; whom all thy reasonable creatures regard with reverence. In the exercise of every pure and devout affection, we would raise our minds to thee, the Lord of life, and the fountain of happiness.

We

‘ We thank thee, O God, for the manifestations thou hast made of thyself in the works of thy hands; and for the abundant goodness in which thou hast made the whole universe to rejoice.

‘ Among the various beings who partake of thy bounty, we are desirous to express our grateful sense of thy goodness, and unfeignedly to bless thy holy name.

‘ We thank thee, O God, for our creation; for the excellent form of our bodies; for the breath of life, the light of reason and conscience; for the power of communicating our ideas to each other; for our benevolent and friendly affections; and all the noble and useful powers of our minds.

‘ *Pro.* Thou, O Lord, hast made us, and not we ourselves.

‘ *Min.* We thank thee, most gracious God, for our continual preservation. Thou makest pure the air in which we breathe. When we go forth, thou visitest us with the day-spring from on high; when we retire to rest thou coverest us with the shadow of the evening, *that we may dwell in safety*: under the protection of thy providence we sleep in peace; when we awake we are still with thee, and thy blessing is ever upon us. We thank thee for the food we eat, the raiment with which we are cloathed, the habitations wherein we dwell; for capacity and ability to perform the duties of our stations; for our present safety, and the opportunity we now enjoy of expressing, in this public manner, the grateful sentiments of our minds.

‘ We thank thee for peaceable times; healthful und fruitful seasons; the administration of wise and good laws; the continuance of our civil and religious liberties: for every personal and family blessing; every friendly and social enjoyment; and all the agreeable and happy circumstances of our lives.

‘ *Pro.* We will bless thee, O God, at all times; thy praise shall be continually in our mouths.

‘ ¶ *Here a psalm is to be sung; after that, the second lesson read: then the service may proceed with the general confession, and the litany, to be read by the minister, the people saying amen to each collect.*

‘ *Min.* It is meet to be said unto God, We have done iniquity. Let us, with humble and contrite hearts, confess and lament before him, the manifold errors and follies of our lives.

‘ ¶ *General confession, the congregation kneeling.*

‘ *Min.* Almighty God! we confess that in many things we have all offended: we have not behaved as thy children; or duly improved the talents with which thou hast intrusted us: we have erred and strayed from thy ways like lost sheep; we have followed too much the evil devices and desires of our

hearts: we have offended against thy laws; we have left undone those things which we ought to have done, and have done those things which we ought not to have done; our consciences witness against us. We look up unto thee, a pure and holy God, with humility, sorrow, and resolutions of amendment. May the painful reflections we now make on our former follies, be an effectual restraint on our future conduct. May thy goodness lead us to repentance, and engage our hearts in a cheerful obedience to thy will in all things.

* *Peo.* Amen.

* ¶ *The litany, or general supplication, to be said by the minister and people kneeling.*

* Almighty God, we lift up our hearts unto thee, the greatest, wisest, and best of beings. In all our endeavours to correct what has been amiss in us, we would have our eye continually on thee, and set thy perfections always before us. Great and manifold are thy works, O Lord God Almighty: from a diligent and attentive contemplation of them, may we increase in the knowledge of thee, entertain the most pure and most exalted sentiments of thy nature and providence; and under a becoming sense of thy perfections, submit to thine authority, and cheerfully perform thy will in all things.

* *Peo.* Amen.

* *Min.* Most gracious God, who hast given us inclination to promote thy kindest purposes, and to feel the influence of the purest love to all men; we desire to understand the part thou hast given us to perform. We are born, not for ourselves only, but for our friends, our country, and for all mankind. May we preserve our minds free from every unkind, injurious passion; love our brethren with sincere affection; behold their wants with pity; relieve their distresses, and be helpers of their joy: imitating thy sovereign goodness, which is diffusing happiness through all thy works, and blessing with unwearied bounty every part of thine infinite dominion.

* *Peo.* Amen.

* *Min.* O God of wisdom, we desire ever to remember, that we are thy creatures, and that thou hast formed us with capacities for virtue and happiness. May we never impair our understandings, ruin our health, or disqualify ourselves for any important duties and employments, by the intemperate pursuit of pleasures. May we aspire to that state of manly liberty, and that habit of self-government, which will effectually promote the attainment of wisdom and virtue, and the tranquility and true enjoyment of life. May the consideration of the shortness of life, the certainty of death, and the pleasing hope of immortality, raise us above all mean desires, and animate us in the pursuit of virtue.

* *Peo.* Amen.

* *Min.*

* *Min.* O God, the father of all mankind: may thy pure worship prevail throughout the world; may wisdom and goodness, liberty and peace, charity and happiness, every where abound, and thy kingdom of truth and righteousness be extended through the whole earth.

* *Peo.* We have all one father; and one God hath created us.

* *Min.* We are more particularly concerned for the interests of our country. May true religion prevail, public liberty be established, an effectual stop be put to the progress of error, injustice, profaneness, and all immorality; and may truth, righteousness, and charity every where abound: may peace be within our walls, and prosperity within our cities, and may all the privileges we enjoy be secured to us and handed down to the latest posterity.

* *Peo.* Amen.

* *Min.* May the king, the queen, and all the royal family, be eminent for wisdom and the virtues becoming their station.

* *Peo.* Amen.

* *Min.* May the lords of the council and all the nobility; the high court of parliament; judges, magistrates, and ministers of religion; our universities and all schools and seminaries of learning, be distinguished for wisdom, piety, and virtue.

* *Peo.* Amen.

* *Min.* May the thoughts of thy goodness be an effectual support to those who are in affliction or adversity; those who are travelling by land or by water; women labouring of child; the widow, the fatherless, and those who have none to help them.

* *Peo.* Amen.

* *Min.* In every rank of life, may there be a growing veneration for the things which are excellent; and may we all shew forth thy praise, not only with our lips but in our lives.

* *Peo.* Amen.

* ¶ *A psalm sung.*

* ¶ *The sermon.*

* ¶ *Conclusion.*

* *Min.* The Lord be with us; and bless us henceforth and for ever.

* *Peo.* Amen.

In these addresses the author has rejected every sentiment *, but those which, he thinks, natural reason will suggest. Yet it is very certain, that he is obliged to revelation alone, for just and honourable notions of the supreme Being, and particularly for 'the pleasing hope of immortality.' The Deist therefore, in the repetition of these prayers, accepts those dis-

* Even the Lord's Prayer.

coveries, which were communicated to mankind by a person he contemns!

This Liturgy, it is said, is calculated for 'Jews, Gentiles, Christians, and Mahometans', or, as we rather conceive, for those, who disbelieve the peculiar doctrines of these religions, and embrace only the general principles of Deism; the lessons therefore, which are introduced in the course of the service, can only be considered, as lectures of morality, without *inspiration* and without *authority*.

We are far from being bigoted to any system of religion, or unwilling to admit any new scheme, which is intended to improve the minds and the manners of the people; yet we cannot persuade ourselves to believe, that any great benefit can arise from our author's project.

His Liturgy, as we have observed, is formed upon the principles of Deism. And what effect can this have on the minds of the vulgar? None surely, but a tendency to make them think, that all the forms of religion, to which they have been accustomed, are the inventions of craft or policy; that they are unnecessary in themselves, and impositions on their natural liberty; that they contain absurdities, which it is thought necessary to avoid and disclaim; that all essential duties are discoverable by the light of nature; that the scriptures are of no service; that they are full of mysteries, which no body can understand; and that their representations of the last day, the resurrection, a general judgment, hell and damnation, are mormoes, invented to frighten mankind; the artifices of ecclesiastics, or the dreams of old women. And what would be the natural consequence of these persuasions? Not perhaps what our author imagines, a regular attendance at our places of public worship, and a reformation of morals; but a contempt for all established forms, a desertion of our churches, a release from the terrors of a future state revealed in the gospel, and a dissolution of manners.

With respect to persons of a superior class, it is not to be imagined, that they will attend to the service here proposed, out of real piety, when they have never perhaps attended at any other place of worship.

A Deist, if he has any of that *true* and *impartial reason*, by which he pretends to judge of things, and employs it in the investigation of truth, will be no longer a Deist.

If he allows, that a great and good Being has provided an inexhaustible store of provisions to supply the corporeal wants and inclinations of all his creatures, he must think it reasonable to suppose, that the same benevolent Being would supply his

his creatures with every necessary assistance for the direction of their moral conduct and their intellectual happiness.

If he goes on, and considers the internal and external evidences of Christianity, he will find, that the arguments in favour of its divinity, are as clear and satisfactory, as the arguments by which he proves the existence of a Deity.

If he will not attend to these evidences, it is manifest, that he is not, what he would be thought, a lover of true reason and natural religion; but that he only endeavours to hide atheism and irreligion under the specious pretence of opposing superstition.

We may therefore conclude, that there is no such thing as a thinking Deist; that a man, whose mind is heartily possessed with just and worthy apprehensions of all the divine attributes, and a deep sense of his duty towards the supreme Author and preserver of his being, must be a Christian.

If for want of due reflection he is wavering in his sentiments; if he has some doubts and scruples remaining, he is more likely to be confirmed in his unbelief, than led to Christianity by the use of a liturgy, which is composed upon the deistical plan.

If he wishes to perform his devotions with reverence and humility, with a just sense of his depravity, and an unfeigned gratitude for all the favours of heaven; if he begins to see and acknowledge the truth of Christianity, his conscience will revolt at his behaviour, while he suppresses every grateful sentiment which that religion inspires; and pays no acknowledgements to his Creator for his inestimable love in the redemption of the world, for his bringing life and immortality to light, for the means of grace, and the hopes of glory. In such a situation an honest man must think himself a mean and dissingenuous wretch, utterly unworthy of those blessings, which the gospel reveals.

If Christianity proposes what is perfectly agreeable to natural reason; if it presents us with the most excellent rules of morality; if it opens a glorious prospect into a future state; and, on the most critical examination, discovers its divine origin, why, in the name of wonder, should we reject its advantages? Why should we return to the beggarly elements of Deism?

Christianity has rectified errors of natural reason, has refined our sentiments, extended our views, and enlarged our conceptions of morality and religion. Can any thing therefore be so mean and ungenerous as to insinuate, that it is 'a defective and narrow plan,' and that the principles of natural religion are more extensive?

Instead of opening a seminary of Deism, and erecting its banners, in hopes of collecting a number of paltry and unthinking infidels, it is the duty of a Christian minister to explain, enforce, and propagate that religion, which the supreme Being, in his infinite mercy and love, has been pleased to communicate to mankind.

An Account of the Weather and Diseases of South-Carolina. By Lionel Chalmers, M. D. of Charles-Town, South-Carolina. 2 vols. 8vo. 6s. Dilly.

THE professed design of this work is to ascertain the prevailing temperament of the people in South Carolina, for the information of those who may undertake the cure of diseases in that country. Limited, however, as is the province to which the author's attention is particularly restricted, his observations are of far more general utility, considered as examples of the operation of natural causes on the human constitution; and in this light, they may be admitted to claim the regard of medical practitioners, wherever the science is cultivated with ardour and success.

Dr. Chalmers sets out with giving an account of the climate, water, and soil of South Carolina; after which he presents us with meteorological remarks, and an essay on the effects of hot and moist air on the human body. On quitting these introductory subjects, he proceeds to the treatment of such diseases as are usually the concomitants of the summer. We shall lay before our readers the author's account of irregularly intermitting fevers in that season, with some observations respecting the use of Peruvian bark.

* Excepting those quartans that commenced in the spring, intermitting fevers of almost every sort, may now prevail *. But

* My opinion is, that the manner of computing the times of intermitting fevers, is wrong; for the measure of their durations and returns, ought to be reckoned by hours rather than days, as might easily be made appear. In thirty years practice I never saw a regular quintan, septan, octan, or nonan: and for that reason have some doubts concerning them; for one might have expected such in South Carolina, where intermittents are as frequent as they possibly can be in any climate. Indeed, it is very common for relapses into these diseases to happen on the 7th, 8th, or 9th day, when people had not been properly braced; but then, such returns should not receive names from the days on which they invade; for these relapsed fevers will now prove quotidians, tertians, or of whatever other type they originally were, unless the weather or somewhat else, should have greatly altered the constitutions of the patients.

they

they are sometimes so irregular, as scarcely to be reducible to any class, which hitherto hath been described; for the fits are of unequal continuance, and the intermissions as uncertain as to time. Whether this be owing to some mistakes in the management, or the nature of the diseases themselves, I will not say; one thing, however, is true, that at such times, the fevers most commonly resemble that which is called nervous; even though it should have pretty distinct intermissions, and be regular in its returns. And, as the intermissions or remissions often are short and the feverish fits long, the patients are presently weakened in a high degree; therefore the returns of it ought to be checked with the bark, given even in the remissions, so the belly be but loose, and the skin and tongue moist; but if the patient is costive, this medicine must be made laxative with a little sal catharticum. Nay, even after the fever hath been prevented, more or less of the bark should be taken daily for some weeks, as hath been said; and the cold bath as well as riding ought to be used, as soon as the person is in a condition to undertake them; otherwise frequent relapses may happen. For when our strength hath once been greatly impaired, it is regained with difficulty during the summer; and this weakness disposes us still more to diseases from slight causes.

• It happens, sometimes, that the fever shall intermit regularly from the first: in which case, the bark should be given immediately, no matter of what class the disease might be, provided no particular circumstance forbids the use of it. But if the patient had not been purged during the fever, laxatives should be joined with the febrifuge, as magnesia, sal cathart. or salt of wormwood, especially when administered to hysterical hypochondriacal or other delicate and very irritable subjects, or those who have swelled spleens, as well as others that are in any degree liable to a redundant acidity (which is almost always the case in such people) in order to destroy and discharge that acrimony, and support a moderate diarrhoea. For without such alkalized laxatives, the bark often occasions troublesome and even dangerous consequences, from the strong constrictions, flatulency, and obstinate costiveness it induces in the above habits. In a few days, however, these salts may be omitted; but still a little magnesia may be required; for, till the abounding acid is abated, it will be safest to keep the belly rather loose, when the bark is used. And, contrary to what is commonly thought, the febrifuge virtue of that medicine, will not be at all lessened by a moderate purging; and so far will the patient be from finding himself either weakened or dispirited thereby, that he will be stronger and more alert, whilst he has an easy diarrhoea, unless he had before been too much debilitated, to allow such an evacuation to be made.

• It should likewise be observed, that these subjects, are for the most part, easily moved one way or the other; and therefore cannot bear actively tonic medicines at the beginning of a course,

a course, without suffering great disorder in the bowels; which often extends to the whole system by a sympathy of parts. For which reason, it will be better to give bark at first in decoction; and this should be made warm with either ginger, Winter's bark, chemical oils or volatiles. For though such things as constrict strongly, do not agree with patients of this class all at once and by themselves, yet those medicines that increase the spring of the internal vessels, by their gently stimulating heat, without forcing them into irregular contractions, are for the most part, well suited to such delicate frames. From my ignorance of the necessity for this caution, I have sometimes brought on my patients, that distressing disease which we call the dry belly-ache; or other disorders were thereby induced, attended with obstinate constipations; obstructions in the liver and spleen have also ensued, from the like unskilful management.

From what hath been said it will appear, that a due regard being had to the general constitution, and particularly to the condition of the *primæ viæ*, as well as of those parts that have an immediate connection with these, the Peruvian bark, when properly managed, may be given safely and successfully, though we have been told by writers of no small note, that it ought not to be administered at all under such circumstances, more especially of obstructions in the viscera. But when these arise from a languid circulation, as often happens in the spleen from a want of sufficient action in the solids, I know not a better medicine than the bark, provided alkalies and laxatives be discreetly joined with it.

In the second volume Dr. Chalmers treats, in distinct sections, of the diseases chiefly incident to the inhabitants of the province, in the autumn, winter, and spring. From this part of the observations we shall select the account of a method of curing the *dry belly ache*.

One of the progenitors of a certain family here, was so miserably afflicted with the dry belly ache, that he quitted this country and went to France and Germany in quest of a cure, which he at last obtained. His offspring kept the prescription secret, so that they alone were possessed of it, till I purchased it of one of the kindred; but since that time it has been made more publick, by the death of one of the relations, and the papers falling into the hands of executors, who allowed copies to be taken of them. By pursuing the method therein directed, the nervous colick will for the most part be speedily and so effectually removed, that it seldom returns, unless the constitution had already been greatly subdued by repeated attacks of it.

Their method of cure, sets out with an useless division of the distemper. In one case, a stoppage of urine and violent pain in the lower belly are said to attend: and an excessive

vomiting in the other, together with a pain in the stomach and belly, which brings on convulsions and a palsy of the arms, if the complaint be not abated in time. Bleeding in the arm or foot is recommended in both cases, provided the patient be feverish. And after this operation, recourse must be had to clysters, made with one ounce of coloquintida, two drachms of fenna, half a handful of annise seeds, and as much common salt boiled with water to ten ounces for one injection, which should be repeated a second and even a third time if needful, till a stool is promoted. But as the pain oftentimes continues, even after the clysters have operated, about three jills of new milk must be made to boil, to which, just before it is taken from the fire, six grains of opium should be added to make a clyster, which ought to be retained as long as possible. Poppy-heads boiled with the milk will answer the end equally with opium. A mineral water must then be prepared, by dissolving fifteen or twenty grains of Roman vitriol in about a pint and a half of spring water; of which a wine glassful must be drank on the following morning fasting, which commonly causes the patient to vomit; half an hour after another glassful of the same mixture must be given, and the like quantity at the end of the next half hour. This course of vomiting must be repeated for three or four successive mornings, or so long as any uneasiness is perceived within *. A pain at the stomach often

* At the first view, one would expect but little good to ensue from the internal use of Roman vitriol. Yet in the disease we speak of, as well as in hysterical and hypochondriacal complaints, under certain circumstances, and also in dropsies, that arise from a laxness and atonia, obstinate intermittents, bilious or serous diarrhoeas of long standing, I have given it in small doses with success, after other remedies had failed. When therefore, any extraordinary degree of general or even of local weakness takes place, as in the catarrhal consumption, excessive discharges of the menses and some other disorders, and likewise when a continued over distention (but without any inflammation) prevails in the abdominal vessels, as is common in hysterical and hypochondriacal complaints, I scarcely know a better medicine than this vitriol, so it be given with caution. For it not only discharges the vessels of whatever might be redundant, but likewise braces them by its constricting quality; the effects extending, by a sympathy of parts, to the solids in general. But were it not for the evacuations it promotes, it would be a dangerous medicine in the nervous colick, and some other diseases.

A woman received twenty purging powders from an ignorant person in the country, with directions to take one every third day, for the cure of a carious ulcer on the tibia. Sixteen of these being used without the expected advantage, she came to me, and amongst other things describing the manner in which these powders operated, desired to see them; she then produced the four which remained, each of which, consisted of about twenty-five grains of Roman vitriol, without any disguise, and but coarsely prepared: no unlucky circumstance perhaps for the patient. But though they always

remains after this disease; to remove which a dose of rhubarb must be given and a plaster of galbanum applied over the part.

' This is the family prescription with some variation in the words. But one of the relations who had for many years used it to great numbers of people, added oil and honey or melasses to the purging clysters; and she also ascertained the proportion of the vitriol, which, by trials made on several of her compositions, I found to be in the quantity of one grain to an ounce of water; the dose of which was a wine glass-full given fasting for nine successive mornings. For the first four or five days, this medicine discharges much eruginous bile both ways; but the excretion of this humour lessens by degrees; and before the course is ended, it hath little other effect, than to cause some degree of squeamishness, and promote a few bilious stools; or it may not move the patient at all. Hence it should seem, that the vessels which before were overcharged, are by this time sufficiently emptied, as well as strengthened; if we may judge from the keenness of the appetite, quick digestion, and regular action of the intestines, which now discharge themselves duly as in health. At the times of using these medicines, the diet should consist of meagre broth, made with lean meat, gruel or panado; but about the seventh or eighth day, those who are impatient of such restrictions, are allowed bread and boiled chicken; and a little rum is sometimes mixt with the water they drink; but all fermented liquors and acids are strictly forbidden. The customary manner of living is afterwards returned to by degrees, but with an admonition to abstain from punch and other acids for the time to come.'

From the name and residence of the author of this work, it appears to be the production of the same Dr. Chalmers, whose *Essay on Fevers* came under our observation about eight years ago*. In his account of the weather of South Carolina, he discovers great accuracy; and in that of the diseases, united fidelity and judgment; though, in general, we meet with little novelty, respecting either the remarks or method of cure.

ways wrought roughly both ways, her appetite was keen on the intermediate days; nor was her health in anywise impaired, but rather improved by them; for they freed her of colicky complaints, to which she had been liable for several years, before this course was undertaken.'

* See Crit. Rev. vol. xxv. p. 444.

De Arthritide Primigeniâ & Regulari. Gulielmi Musgrave, M. D.
apud Exonienses olim Practici, Opus posthumum : quod nunc pri-
mum publici juris facit Samuel Musgrave, M. D. Auctoris
Pronepos. 8vo. 2s. 6d. Payne.

DR. Musgrave, the author of this dissertation, was distinguished for his knowledge in the sciences towards the end of the last, and in the beginning of the present century. In the year 1684 he was elected secretary to the Royal Society, which place he resigned in about a twelvemonth, and was succeeded by Dr. Edmund Halley, the celebrated astronomer. In a few years after he fixed his residence at Exeter, where he practised physic with great reputation till his death, which happened in the year 1721. The manuscript of the present treatise was left to the care of his son, William Musgrave, bachelor of physic, by whom it was committed to the press: but he dying when the work was nearly compleated, it has ever since lain within the walls of the Clarendon printing-house at Oxford, till lately that it has been drawn from obscurity by Dr. Samuel Musgrave, the author's great-grandson.

The dissertation is divided into eleven chapters; the first of which, containing a short invocation to Almighty God, agreeably to the practice of many writers in those times, with a general account of the gout, and its different species, we shall insert for the gratification of our medical readers.

‘ De Operis Dispositione.

‘ *Articulus I.* Morbum aggredior difficilem, varium, multiformem; jam diu sævientem, adhuc crescentem: opus sane arduum, quodque merito scribentem a suscepto deterreat: sed invitat pulcherrimæ veritatis studium, persuadet generis humani bonum, vincit amor patriæ.

‘ Placet igitur, arthriticorum domos intrare; quærimonias, & ejulatus audire; quid cuique suum inspicere; placet tribus eorum ordinare, omniaque, quantum illorum tenebræ, & nostra ferat tenuitas & caligo, clariora reddere,

‘ *II.* Ut autem auspiciatius incipiam, Dei Opt. Max. (qui per Medicamenta medetur ægrotantibus, eorumque tollit dolores) auxilio prius implorato, ab arthritidis descriptione & operis dispositione sumam initium; & deinde partes ordine percurram.

‘ *III.* Arthritis (sensu latissimo accepta) morbus est, qui causam habet in sanguine remotam; materiam nempe vitiosam, & acrem; modo quiescentem, ut ante paroxysmos, & in eorum intervallis; modo turgentem, & in paroxysmos evectam: id est, dolores sive artuum erraticos, sive articulorum fixos, uno cum timore, & aliquando rubore nitoreque facientem: progressu vero temporis alias tofos, alias imbecillitatem, ad motum impotentiam,

potentiam, aliaque sexcenta artuum mala, sed plerumque cum ægri emolumento, & interni corporis tutela, inferentem : quem quidem alieni foras ejiciendi morem, cum affectus alii non pauci imitentur, tot evadunt arthritides symptomaticæ : quoties vero materia five arthriticis absolutæ, five symptomaticæ, ad ea, quæ intus sunt, impulsa fuerit, pro loci tunc temporis occupati fabrica & nobilitate, alia atque symptomata cuduntur, periculum augetur, & letho sæpe terminatur.

• IV. Ex arthritidos isthac qualicunque descriptione, lata & generali, tria proveniunt edifferenda : primum, arthritis illa (proprie sic dicta) cujus materia pura puta, propria, & ipsis sua, principio in sanguine tumultus ciet ; deinde artus, & eos quidem solos invadens, aut huc illuc per internodia vagatur ; aut articulis affixa dolore, inflammatione, &c. eos excruciat ; & post varias accessionum vices, gelatina & Tosis adimplet, motuque privat, aut saltem imbecilliores reddit : qua tamen alieni e sanguine expulsionem, tametsi dura, multoque cruciatu comitata, ægri vita sæpe servatur, & ille senectutem adipiscitur. Atque hæc arthritis appellari potest primigenia, regularis, absoluta ; quæ hætenus arthritidis sola fuit æstimata : de qua agit dissertatio prima.

• V. Sed cum alii affectus, iique certe complures & diversorum generum, aliquando virus suum, & id quod habent alieni, more prorsus arthritico, in artus ejiciant, ibique paroxysmos edant, tanquam arthriticos, graves scil. sed et salutare, iisque sese assuefaciant : hæc utique arthritides symptomaticæ, spurix, simulatæ a me habentur, & dissertatione tradentur altera.

• VI. Cum vero in utraque hac arthritide (tam primigenia, quam symptomatica) modo & ratione non ubique optima, rem agi constet, & alienum id, quod natura præcipue vult, & in animo semper habet, per artus exturbare, sæpe ad τὰ ἴστω vertatur ; unde totius morbi inversus ordo, & mala ægrotanti innumera, sæpissime etiam mors illata : arthritis sic a primario ejus proposito deflectens, & ægroto tam periculosa, jure merito nuncupatur anomala ; & dissertatione tertia, pro rei dignitate, fusius explicabitur. Arthritis igitur primigenia, respectu symptomaticæ ; regularis autem respectu anomalæ dicitur.

• Hæc est totius Αρθριτιδογραφίας, qua late patet, oeconomia.

The second chapter is entitled Onomasticon Arthriticum, where the author, with more labour than advantage, produces numerous and superfluous authorities for the various names of the diseases in Greek, Latin, English, and other languages. The third chapter contains a description of the primary or idiopathic gout ; the fourth enumerates the various seats of the disease ; the fifth treats of its causes ; the sixth, of its different kinds ; the seventh, of the prognostics ; the eighth explains the method of cure in the paroxysm ; the ninth the treatment of the symptoms ; the tenth comprehends prophylactic

lactic observations on the means of preventing the return of the fit; and the eleventh contains a variety of cases which had fallen under the author's observation.

When the universal experience of physicians, for upwards of fifty years from the death of Dr. Musgrave, has continued to evince the obstinacy of arthritic complaints against every medicinal application, it is almost unnecessary to inform our readers that they will not meet, in this treatise, with any fact or principle which is likely ever to conduct them to a more successful investigation of the disease. The dissertation, we acknowledge, contains a copious and methodical account of the subject, so far as the light of theory has hitherto favoured the inquiry; but though Dr. Musgrave appears to have exerted great and laudable industry in the prosecution of the attempt, he has failed of penetrating into that intrenched arcanum, which perhaps never can be obtained by the regular approaches of science. The treatise, however, is published with great propriety by the author's descendant, who has thereby not only carried into execution the design of his progenitor, but performed an act that must prove acceptable to those who are desirous of the fullest information relative to arthritic disorders.

A Generic and Specific Description of British Plants, translated from the Genera et Species Plantarum of the celebrated Linnæus. To which is prefixed an Etymological Dictionary explaining the Classes, Orders, and principal Genera. And a Glossary is added to explain the technical Terms. With Notes and Observations. By James Jenkinson. 8vo. 5s. 3d. in boards. Casson.

MR. Jenkinson acquaints the reader in a short introduction, that his performance is calculated to serve as a guide to young students, and especially to such as he calls 'mere English,' by which we apprehend he means those who are not versed in the learned languages. He has extracted from the works of the great sir Charles Linnæus, mentioned in the title-page, the descriptions at large of certain select genera of plants which grow in Great Britain, and placed at the end of each genus the indigenous species. The language which he has chosen for this purpose is, in our opinion, but ill adapted to the capacity of the *mere English* student, and consists of such a jargon of Latin and technical terms as must only perplex instead of instructing. At a very small expence of trouble, such English words as are universally known, might have been substituted for the greater part of the Latin after the

the same manner which the judicious Dr. Withering has successfully employed in his late *Botanical Arrangement* *. To obviate this inconvenience, the reader finds a glossary of ten pages at the end, which we advise him to learn by heart, if he means to make any progress in botany by such helps as Mr. Jenkinson's book can afford him; and at the beginning he is presented with the explanatory plates, which have been repeatedly copied from the *Philosophia Botanica* of Linnæus. We cannot help pitying our countrymen when we see them daily loaded with these useless repetitions, unaccompanied by any thing new or valuable which might make some amends to them for the money they have laid out. In the introduction Mr. Jenkinson has given a few examples to elucidate the process of referring a plant to its class, order, genus, and species in the Linnæan system. They are of some use to beginners, but fall short of those which Dr. Withering has prefixed to his work †. The *Etymological Dictionary* which follows the introduction, is no more than an explanation of the Greek words which Linnæus has employed in moulding the system of botany into its present form. Our author could not well be mistaken in the derivation of the titles of classes and orders, those being explained by Linnæus himself in the *Philosophia Botanica*. But he is not always equally fortunate in the genera, especially when he ventures to leave this guide.

The student who expects to find an account of the most common, most striking, and most useful plants of Great Britain in this book, will be greatly disappointed. Mr. Jenkinson has 'many reasons' to omit not only the obscure species of fungi, algæ, and mosses, but likewise grasses and trees, in his translation. His disciples may gather the weeds which grow in meadows, pastures, and ditches, and they may roam through the woods and over barren hills in search of ferns and Canterbury-bells; but let them not aspire to know the tree which gives them shade, the corn which supports them, or the produce of the pastures which are the pride of our country! Mr. Jenkinson, in pity to 'country gentlemen,' who drag the dull hours insipidly along, offers them his book as a pastime, but lest they, poor gentlemen, should over-work themselves, by applying their studies to the improvement of their estate, he takes care to omit what might be useful and instructive! We do not blame our author in particular, for this way of thinking; it is unfortunately too general among the botanists of the age. A science which, if properly cultivated and applied, would teem with the most valuable and bene-

* See p. 206.

† Ibid.

ficial discoveries to mankind in general, is made the amusement of our fine gentlemen, who, under cover of the *sexual system*, indulge their wanton principles, and sometimes venture to corrupt the innocent, the modest, and the chaste.—It is easy, from the number of males which seem necessary to fecundate each single female, in the primrose or the pink, to draw fallacious arguments in favour of voluptuousness.

Mr. Jenkinson's principles are, however, not of this stamp; he teaches the young plant-gatherer to look up 'to nature's God,' and to convince himself of a 'divine existence' from the wonderful organisation of plants. We are well convinced that the thinking mind will naturally form the idea of an Almighty Creator, from the contemplation of his works. But we must add, it appears to us, the end and purpose of our existence would be ill answered, if we stopped at a mere inactive contemplation of the machinery of natural productions, without attempting to investigate their uses, and to make them universally known for the benefit of our rational fellow-creatures. The most exalted ideas of the goodness and paternal care of God, must arise from such pursuits; for without them, we honour the Divinity no more by our simple admiration, than we do the contriver of a puppet-show.

What we have said, must have convinced our readers that Mr. Jenkinson's translation is too imperfect to be of service to the English botanist. The ingenious performance of Dr. Withering above-mentioned, seems in our opinion a proper guide to the botanical student; and we are happy to have it in our power to inform the scientific reader, that a new and much improved edition of Mr. Hudson's *Flora Anglica*, will be published in a short time.

Observations on Wounds of the Head. With a particular Enquiry into the Parts principally affected, in those who die in Consequence of such Injuries. By William Dease, Surgeon to the united Hospitals of St. Nicholas and St. Catharine, Dublin. 2s. 6d. sewed. Robinson.

CONSIDERING the extreme importance of the part affected, in concussions of the brain, the curative treatment of those disorders ought ever to be a principal object of attention in the practice of the surgical art. It affords us pleasure therefore to find that the author of these *Observations* has prosecuted his inquiry into this interesting subject with so much rational freedom and discernment; and that neither the prejudice of authority, nor the danger of invidious censure, has

restrained him from attempting an improvement in what so much concerns both the happiness of mankind and the particular utility of his profession.

After presenting the reader with a historical introduction, relative to the progress of this part of chirurgical knowledge, Mr Dease proceeds to the treatise, the design of which is to obviate the common prejudice in favour of the trepan, when the brain is supposed to have received an injury from any violent concussion. For this purpose he endeavours to shew, that the parts affected in wounds of this nature are seldom within the reach of the trepan; and that the inflammation and putrefaction of the dura mater are not in general the cause of death in such injuries. The following passage is one of those in which he dissents from a method of practice which has been recommended upon respectable authority.

‘ In large lacerated wounds of the scalp, where a flap hangs and no other injury done, we are directed, after freeing it from all extraneous matter, as dirt, gravel, &c. to bring it up to its natural situation, and support it so by suture. If an union does not take place, and that those parts become inflamed, sloughy, and collections of matter form, openings must be made in the most dependent part to give it free exit.

‘ That this method of treating such wounds is ill-calculated to fulfil the surgeon's intention, or abridge the cure, will obviously appear on considering that contused and lacerated wounds will not unite until, by an abundant suppuration, some of those parts are flung off that are so injured, and for the most part we find in those cases, the flap not only extremely contused and ragged, but so foul with dirt, &c. as not to be freed from it by our best endeavours. Flaps in this condition, if replaced immediately in their natural situation, and supported there by suture, are ever succeeded by very disagreeable symptoms, inflammations, erysipelatous swellings of the whole scalp and face, smart fevers, that generally end in collections of matter, which we are obliged by incisions to let out.

‘ I should, in those cases, recommend an opposite mode of treatment, which is, after having cleared the wound as well as possible, to interpose a soft piece of old Holland, or lint, spread with some mild digestive, between the flap and cranium, and the former to be just sustained in situ, but by no means in close contact: after some days dressing in this manner, when all the sloughs will be flung off by suppuration, and the wound quite clear, one or two points of suture with proper bandage, soon procure an union of those parts. In this method, if proper evacuations, soft cataplasms, &c. take place, we seldom see the inflammatory symptoms run high, or any necessity of making dependent openings, to which it is ever disagreeable to have recourse.’

Our

Our author produces forcible arguments to invalidate the doctrine of those surgeons who are of opinion, that in concussions of the head, the cause of death is frequently a detachment and putrefaction of the dura mater; and he shews that the bad effects of such injuries are generally propagated to the small vessels involved in the pia mater, which deprive them of their oscillatory powers, and suspend the circulation in them; the consequence of which will probably be an inflammation of the parts in a few days. To obviate this effect Mr. Pott contends for copious bleeding, while Mr. Bromfield disapproves of this method, and prefers the use of Dover's powders. In refutation of the practice recommended by the former of these gentlemen, the author enters upon some reflections on the general effects of bleeding, in local inflammatory complaints; of which we shall lay a part before our readers.

‘ The great advantage practitioners derive from the free use of the lancet, in the cure of general inflammatory diseases, by lessening the impetus of the fluids and irritability of the solids, is too well known at present to be in the least doubted. But local inflammations do not depend on an encreased motion in the larger vessels, nor does an acceleration of the pulse necessarily ensue, more than from that general sympathy, which exists throughout the solids. It is notwithstanding a frequent consequence. This Dr. Whytt has extremely well explained, in saying, as often as the inflammation is great, or the part inflamed very sensible, the whole nervous system will be so affected by pain, as to render the heart and larger arteries more irritable; whilst the blood, now vitiated by the obstruction and inflammation, must act on them as a stronger stimulus than usual.

‘ Now, although bleeding is well adapted to allay those symptoms of general inflammation; yet, as in those cases under our present consideration, the inflamed parts being the smaller series of vessels of the pia mater or brain, where we have already seen the impulse of the larger ones have but little influence, the good effects from its profuse use, is with reason much doubted, as it is in all other local inflammations by the most informed physicians of the present age.

‘ If this holds good with regard to parts actually in a state of inflammation, with what degree of propriety can it be so strenuously advised in those cases, where we have no foundation for suspecting the obstructed vessels to be in this state, whatever they in future may be. An obstruction without irritation in the obstructed part, never occasions an inflammation, so that all the good effects we can propose from this profuse bleeding arise by lessening the sensibility of the nervous system, and momentum of the circulation, the after effects of irritation will

not be so great. But we cannot see how it possibly will contribute so immediately to disengage those parts, by restoring the small vessels to their pristine oscillations.'

Mr. Dease also differs from the opinion of Mr. Bromfield, with respect to the expediency of opium in such cases. He observes, that from the use of this medicine we can only expect a temporary relief of the symptoms, by its diminishing the irritability of the nervous system: that it is by no means calculated to fulfil the real indication, which should be to disengage the obstructed vessels from their distending fluids, by restoring them to the elasticity necessary for maintaining the circulation: that as to its being an attenuant, or removing spasmodic strictures, there is no reason, in the supposed case, to suspect either viscosity of the fluids or constriction of the vessels.

After approving of the use of the trepan in certain circumstances, the author thus concludes:

' But as the injury is seldom confined to the dura mater, the pia mater being too often the seat of suppuration, it may be thought an adviseable means to open the first membrane, if by the trepan no relief has been procured the patient. Although in such a desperate case, any attempt that even bore the possibility of succeeding should be embraced; yet this will prove in general, from all I have ever seen, ineffectual; and for this reason: the matter is seldom or ever collected in one place, but generally diffused over one or both hemispheres of the brain, or part of them; and although it should be immediately under the perforation, we cannot consider the fine pia mater by any means equal to form such a cyst, as might limit or circumscribe it, as we see the cellular membrane does in external inflammations that suppurate.

' However, as opening this membrane, in those desperate circumstances, cannot add to the danger, a small one may be made with a lancet; which afterwards, if it be thought necessary, or of any advantage to the patient, may be enlarged. I have recommended a small incision on this account, that the crucial one, as is ordered in most of our treatises on operations, is attended with the disagreeable circumstance of the brain's protruding.

' As it is inconceivable how far the efforts of nature will contribute under the most alarming circumstances, to recovery; and as we have many instances of matter formed in the most important viscera absorbed, and either expelled the body by urine, stool, &c. or translated to parts which admit of being assisted by art; the patient, notwithstanding we have every probability that matter is formed in the pia mater or brain, should not be neglected. And as the opinion of so great a man as sir John Pringle, may excite us to use our best endeavours in the
worst

worst cases that may happen, we shall quote a passage from observations on jail fevers to this purpose. He says, if there be an appearance of an hectic fever, from an inward abscess, the case is to be treated accordingly. Upon comparing some of the remaining symptoms of those who recovered, with the condition of the brain in such as died, I have been induced to think, that some part even of that substance might suppurate, and yet the patient recover. So that we should, by giving the bark in as large quantities as the patient can take it, acidulating his drink with spir. vitriol. ten. strive as far as we can, to obviate the dangerous effects that arise from absorption, and procure nature time to accomplish this desirable effect.

Mr. Dease supports the practice recommended in these Observations by a variety of cases and dissections, which are worthy the attention of all his chirurgical brethren; as tending to determine, in different circumstances, the propriety of one of the most important operations in the art.

FOREIGN ARTICLES.

Abulfedæ *Descriptio Ægypti Arabice & Latine, ex Cod. Paris. edit. Latine vertit, Notas adjecit, Joannes David Michaelis. Gœttingæ, 1776, 8vo.*

GEOGRAPHY has been much improved in the present age. Travellers have greatly contributed to perfect the knowledge of our globe; but only philosophic travellers have procured us the most useful and authentic accounts of distant regions. There are however sages, who in studious retirement peruse all the accounts of travellers and authors, modern and ancient, and treasure up every hint, which is often thrown out in conversation by men who have frequented foreign countries, but denied the world a history of their travels: these learned men, if endowed with the knowledge of mathematics, ancient languages, criticism, and above all a sound judgment, are the most capable to illustrate the geography of a remote country, once famous, as appears from the writings of the ancients, but in the ages of barbarism again involved in clouds of uncertainty, and now remaining a terra incognita to Europeans.

A man of this stamp is the Chevalier Michaelis, who in the publication before us, has endeavoured to restore the geographical knowledge of Egypt, which though formerly renowned, is now less known to us than many more distant regions, on account of the despotic and unsettled government which takes place there. Egypt is the more remarkable and interesting to us, as it was not only one of the most ancient kingdoms on the globe, but seems to have been the source from whence the arts and sciences have spread over Europe and other parts of the world. The learned Chevalier has a thorough knowledge of the Arabic language, he is well read in all our modern travellers, known as an able critic, and in a word possessed of all the necessary qualifications for giving us the best account of this country.

Our expectations are indeed fully answered in his present republication of *Abulfeda*, which, though in a great measure intended as a classic writer for his pupils who study the Arabic, contains such knowledge and learning as throw an ample light on geography, and do honour to their excellent author.

The Chevalier M. first gives the Latin translation of the Arabic text of *Abulfeda*, which last for greater convenience, and on account of the nature of Arabic writing appears at the end of the book. After the translation follow some remarks to the amount of two hundred and ninety-three, in which the author's consummate skill is displayed.

We shall only venture to mark a few instances where we either happen to differ in our opinion with him, or where we can confirm his conjectures.

Note 19.) The Chevalier thinks that the town of *Khufi* is not mentioned in any map; but it seems that the learned author was here misled by the name of *Osiut*, which we suspect to have been written *Kusseir*, situated on the east shore of the Nile, opposite to *Khufi*; this last place Wansleb mentions by the name of *Coffié*. It stands on the ruins of an old town, and probably on those of *Xusai*, mentioned by *Ælian Hist. Anim. l. x. c. 27.* and by bishop *Pococke* in his catalogue of Egyptian bishops sees, under the name of *Kusis*. The same town *Chufis*, is likewise obvious in the Itinerary between *Hermopolis* and *Lycôn*; the Romans there had a military station, because in the *Notitia Imperii* we find the words, *Leg. II. Flavia Constantia Thebæor. Cussæ*. Therefore, according to our conjecture, this *Khufi* is the same with the *Coffié* of Wansleb, or as it is spelt by *D'Anville* in his map *Cuffié*, which certainly lies opposite to *Kusseir*.

Note 54—62.) In these notes we find the author's extensive reading; he describes from ancient and modern monuments all that is known of the *Oases*, or places which are surrounded like isles by the great sandy desert, and which on account of the fine springs by which they are watered, bear in abundance various fruits, especially the finest dates. We cannot with any propriety abstract this learned article, as it teems with erudition of all kind: but take this opportunity to confirm one of our author's observations, p. 34, where he mentions that *Nestorius* was exiled to the Oasis, and especially to a place called *Ibis*, which Chevalier Michaelis compares with the Roman military station *Hibe* in the *Notitia Imperii*. The latter writing is the Egyptian name, and the former the Greek appellation: for the Egyptians called the *ibis* in their language *hip*: and *ei* a habitation, so that *hip-ei* is the habitation of the ibis, a bird sacred to the Egyptian god *Thot*, or Mercury, who was worshipped as it seems in the Oasis, and likewise in the Nomus of *Hermopolis*, in whose neighbourhood we find another *Ibiu* in the Itinerary, and which probably is the same town with that mentioned by *Stephanus* and *Suidas* called *Νίψις*: which is the plural of *Hip*, viz. *Nihip-ei*.

Note 82.) The greater part of the modern travellers have unanimously taken *Damanhur* for *Hermopolis*, because they were misled by Wansleb, though he assigns no reasons for his opinion. *Kircher* in his *Scala* p. 207 says, *Ptimen hór Rasbitte*. (*Damanhur Rasbid*.) which seems to imply that *Damanhur* is Rosette, an assertion contrary to the local situation of these two places; but we intend not to use the authority of *Kircher* for any other purpose, than to shew that the ancient way of spelling the name of *Damanhur* was that of *Timenhor*, which seems to be quite different from any of the names of *Hermopolis* or *Menelaus*, and consequently unfavourable to the opinion of Chevalier

valier Michaelis. We would rather acknowledge our ignorance than venture an assertion which does not convey either a strong evidence, or at least a high degree of probability. However, we are likewise ready to believe with our author, that the ancient town of *Hermopolis* was not on the spot where *Damanhur* now stands; for this *Hermopolis minor* stands always mentioned by the ancient Coptic writers as being called *Shmin irromani*. *Hermopolis* of the Romans, because the Romans probably restored this city: the last part of the Coptic name is still preserved in a village called *Rahmani*, where probably this *Hermopolis* was situated; nay it is well known, that the places in Egypt called after *Hermes* by the Greeks, were in the Egyptian language named after a divinity which they called *Shmin*, or *Ishmin*, and for that reason these towns also bore the name of *Χημεις*, which signifies the *land of Ishmin*, *Che-in-shmin*, and we find a *Χημεις* in *Heliodorus Æthiop.* to the south of a lake in the neighbourhood of *Alexandria*, which is probably the *Χημεις των Ρωμαίων*, in question.

Note 90.) *Fua* is mentioned by *Wansleb* as being called *Messil*, or by the Greeks *Metelis*, but this is by no means right, as *Ptolemy* in his geography says: Μεταξύ δε τῆς μεγάλης ποταμῆς καὶ τῆς Τελυ ποταμῆς, ἀπὸ δυσσεως τῆς μεγάλης ποταμῆς Μετῆλιτις νομός, καὶ μητροπολις Μετῆλις: and this therefore proves that *Metelis* was nearer to *Alexandria*, conformably to the assertion of *Stephanus*, Μετῆλις πόλις Αἰγυπτίας πλησίον Ἀλεξάνδρειας. *Wansleb* mentions a place at the extremity of the lake of *Madie*, called *Eiku*, which was called *Motulis*. The name and situation seem to indicate the ancient town of *Metelis*. *Niebuhr* calls this place in his map *Otku*.

Note 92.) The town of *Farama*, or *Baramus*, was not known under that name before the time of the first Saracens, when *Amru ibn al As* took *Farama*, and afterwards conquered Egypt; the writers of the Crusades often mention the town of *Faramia*; yet nobody has hitherto discovered which of the ancient towns this *Farama* is. But it seems none else can be meant than *Gerrum*, or *Gerrus*. *Pliny*, *Ptolemy*, *Peutinger's map*, and the various catalogues of the Egyptian bishopricks mention this *Gerrum*. It was a kind of fortress, which defended the entrance into Egypt, along the sea shore, and was therefore called the *Water-fort*, or *Sea-fort*, *Custodia aquæ*, *Chareh yom*, or *Phareh-mou*. In the most remote ages *Daphnia Pelusia* were the key to Egypt on this side; afterwards *Chabrias* the Athenian fortified a place, which seems to be our *Gerrum* or *Farama*.

Note 102.) The town of *Ashmun Tenas* is supposed by *D'Anville* to be the ancient town of *Mendes*, and our author for want of other arguments seems to embrace the same opinion, though it has great difficulties. *Mendes* seems to have been situated close to the lake and river, according to *Strabo* and *Ptolemy*, where at present *Menzalé* is situated, which certainly preserves the very name, *Mendes-ali* a little corrupted, signifying the *superior* or *higher Mendes*; for there was another *Mendes*, below, close to the sea, or what the Greeks called *τοις χειμαί Μενδησιαί*, *Steph.* a small fishing town, now called *Dibeh*, from *Tebt*, a fish, and *la peschiera*, in the *lingua Franca*. The district of *Mendes* was consecrated to the divinity of that name, who likewise was called *Ishmin*, and *Hermes* by the Greeks. *Stephanus* mentions many *Hermopoles*, Ερμωπολεις Αἰγυπτίας πόλεις. Ἡρώδιανος δὲ οὕτως εἶναι λέγει, καὶ μεγάλην καὶ μικράν, καὶ γὰρ κατ' Αἰγυπτίον (lege κατὰ Βούτον) καὶ δ' κατὰ Ῥωμαίων. (lege κατὰ Θεόν.) for the great *Hermopolis* is at present called *Ashmin einen*, *Hermopolis Græcorum*, being restored by the Greeks under

der the Ptolemy race of kings, *Hermopolis minor* is the *Ishmin irromani* of which we spoke (Note 82); the third is the isle of *Χημυς* opposite to the temple of Butus; and the last is near *Thmuis*, and seems to be unknown, but is not so if better examined; being no other place than the town of *Panephysis*, mentioned by Ptolemy, as indeed this name plainly had a reference to Pan, or Mendes or Ishmin, the great tutelary divinity of the country. This *Panephysis*, or fourth *Hermopolis* was in the vicinity of *Thmuis*, whose ruins are seen near the modern *Tmaije*, and likewise near the city of *Tanis*: it seems therefore evident that *Panephysis* is nothing but *Stephani*, *ἑρμαιοπολις καὶ τὰ θμυιν*, which the Arabs called by the Egyptian name *Ishmun tanis*: for it ought to be observed, that all the towns in Egypt had originally Egyptian names, which the Greeks translated into their own language, and thus often created a great confusion in geography, as we are but seldom informed which was the Egyptian name of a town, though the remains of these Egyptian names are generally preserved in the present Arabic denominations, though much corrupted.

Note 108.) *Bashmur* is a small province about *Damiatte*, which however had a peculiar dialect of the Egyptian, according to Piques in a letter to Maillet, printed at the end of Winckler's collection of some papers of Abbé Longuerue concerning several fathers of the church.

Note 161.) The town of *Kous* or *Kus* is properly called *Kus varvir*, and is reputed to be the ancient *Apollinopolis parva*; and no doubt its name still contains the vestiges of its Egyptian denomination. The Egyptian divinity which the Greeks were used to call *Apollo*, had in the Egyptian the name of *Horus* or *Arueris*, or *Arouer*; this town was therefore called *Koudsi-oueh-erouer*, *Parva habitatio Apollinis*. In common use the first part of the name was kept, viz. *Kous*; but Wansleb preserved us the whole name *Kous-varvir*. *Ælianus Hist. Anim. l. vii. c. 18.* observes that the little *Apollinopolis* was *Χωριον* a village near *Coptus*.

Note 168, p. 82.) The word *Burbi* is undoubtedly of Egyptian origin; for the Coptic word *pi-erphei* signifies a temple, which in the dialect of *Said* or *Upper Egypt* is written, *Perpe*, or *Berbe*.

Note 176.) *Okfor* and *Luxor* is called in Greek *Polycastron*, according to Wansleb's catalogue of Egyptian bishops sees in his *Hist. du Patriarchat d'Alexandrie*: but this seems to be a depravation of *Παλαιονακαστον*, a word frequently used by the modern Greeks for an old ruinous town; and this even seems to have given the first hint to call it *Καστον*, and to corrupt it into *Akfor* in Arabic.

Note 179.) *Strabo* observes, *Μετα δὲ Θηβας Ἑρμῶνδος πόλις, οὗ ἢ οὔτε Ἀπολλων τιμαται καὶ ὁ Ζεὺς*: and this proves that the town was jointly dedicated to these two divinities, and was called *ouer amun-toi*, *Hori et Ammonis portio*. There was a second *Hermonthis*, for *Ibn el Idrisi* has an oriental *Arment*; it seems to have been situated above the town of *Muson* mentioned in the *Itinerary*, and the same which is called in the *Notitia Imperii Narmunthi*.

Note 193.) The fine column in *Alexandria*, which commonly goes by the name of *Pompey's column*, is here justly referred to *Severus*; though we suspect that *Claudius Pompejanus*, the son-in-law of *Marcus Aurelius*, perhaps began to erect this fine monument in honour of *Marcus*, or of *Commodus*; and both being dead before its erection, at last it was dedicated to *Severus* with an inscription, wherein probably the name of *Pompejanus* was mentioned, by which means

means that name was perpetuated as well as that of Severus, but has given rise to the common report concerning the pillar.

Note 225.) *Ashmounein* is an abridgment for *Ashmun-oueinin*, i. e. *Ashmun* of the Greeks, of which denomination we spoke before (Note 102.) Here we find our former assertion (Note 82.) relative to *Hermopolis parva*, or *Ashmun-irromani* confirmed, and an evident proof that our conjecture about *Ashmun-tenes* is perfectly true; but which *Hermopolis* or *Chemmis* is meant by the place here called *Ashmun Garish*, we cannot determine.

Note 235.) *Fayom* is a province towards the lake Moeris, which the Egyptians called the sea *iom*; and the province, being situated towards and about it, is called *pha-iom*, *Maritima*, *versus mare sita*. Its capital was *Arfinoe*, for which reason it is called *baki-pha-arshinoueh* *Urbs pertinens ad Arfinoen*, from whence the name *Fars* is curtailed.

Note 249.) *Damiette* is rebuilt at a little distance above its first situation, where it was surrounded by the sea, the river, and the lake of Menzale. Stephanus mentions its name *Tamiathis*, and the situation justifies this name, *Tamietosh*, *pertinens, vel spectans ad aquas multas*, and in a word it is the literal translation of the Greek name found in Plut. de Isid. *Παρυγίς, Undique humida, Aquosa*. The river was called after this town *Phet mietosh*, or *Petmietosh*, which the Greeks and Romans called the *Patmethia*.

Note 253.) Chevalier Michaelis supposes the right reading to be *Nesferaveh*, but in the Arabic text he has the word *Tesfiraveh*. Kircher in his *Scala*, p. 208. has the following name *pi-shinieu*, *Nesferaveh*, a town in Egypt. Wansleb, in his catalogue of Egyptian bishops sees has one *Nesetru*, or *Nesferane*, which I suspect to be this town mentioned by Abulfeda, and probably situated between Paralus, or Paralia and Rosette, close to the sea. The Coptic name *Shinieu*, seems to be related to a town called *Σινίον*, mentioned by Stephanus.

Note 255.) What D'Anville mentions in his *Memoires sur l'Egypte Ancienne & Moderne*, p. 227, evidently proves that *Kolzum* was more southerly than *Suez*. Its very name declares that its situation was near the sea, which Philostr. lib. iii. c. 6. confirms. *Kolz-iom*, signifies *flexus, curvatura maris*: for the *μυχός* of Heroopolis here forms a considerable sinuosity. Hierocles in *Notitia* calls *Κλυσμα* a *καρσόν*, so as Ptolemy a *φρεσιν*.

The work of our learned author admits of no abstract, nor would it be proper to insert passages out of it here, as they must of course lose by the translation.

We are informed in the preface that Chevalier Michaelis intends soon to publish in the same manner Abulfeda's description of the western parts of Africa, of Mesopotamia, of Irack, Churestan, and Fars; and that he declines publishing Syria, Arabia, Chowaresm, and Mawaralnahar, because Koehler published the description of Syria some time ago separately, and John Gravius, in the beginning of this century, (1712) gave us the description of Chowaresm, Mawralnahar, and that of Arabia in the third volume of the *Geographi Græci Minores*. We wish the learned author may not only speedily give us those parts of Abulfeda's geography, but we likewise desire he would reprint those parts which are published in the *Geographi Græci Minores*, because this book is become so scarce that it is not to be found unless in large libraries, and because we are well convinced that he would throw an uncommon light on these little known parts of Asia. The University of Oxford has many learned men who understand the oriental languages, and above all the

the Arabic so well, that we might with reason expect from this eminent seat of learning the edition of such Arabic geographers who might illustrate remote and ill known parts of the world. We intend to mention among many works but one which highly deserves to be published; viz. the *Doomsday-book* of Egypt under the Mameluck sultans of that country, of which the noble Bodleian library possesses a copy, which on account of its splendor and neatness seems to have been the original. Publications of this kind would make the treasures contained in that rich repository of learning useful to mankind, illustrate geography, and promote the study of the Arabic language.

Journal d'un Voyage de Michel de Montaigne, en Italie, par la Suisse et l'Allemagne, en 1580 et 1581; avec des Notes par M. de Querlon. Two Editions; one in 1 Vol. 4to. another in 2 Vols. 12mo.

THAT this celebrated Essayist has once made a journey through Italy, where he even was by the then *Senatus populusque Romanus* complimented with the liberty of Rome, by a very grave and solemn decree*, appears from the third book of his Essays, ch. ix. *De la Vanité.*

Whoever had reflected on the genius and character of this traveller, must have regretted, that his remarks on that celebrated country had either not been preserved, or never been published. Yet, as a hundred and eighty-two years had elapsed since his death, this literary loss was, at length, altogether forgotten.

A mere chance has at once revived and gratified the curiosity of Montaigne's admirers. Mr. Prunis, a regular canon of Chancelade, in Perigord, having undertaken to write a history of that province, and happening for that purpose to visit, among others, the archives of the ancient castle of Montaigne, now in the possession of count de Segur de la Roquette, was shown an old trunk containing papers, that had for a long time been neglected and forgotten. There he found the original manuscript of Montaigne's journey, and probably the only one now extant. It has been examined by several men of learning, and especially by M. Capperonier, keeper of the French king's library, unanimously recognized as genuine, and as such been deposited in the royal library.

Part of the manuscript is written by a secretary of M. de Montaigne, always speaking of his master in the third person; but, from the egotisms, the warmth and lively energy of his diction, it appears to have been dictated by Montaigne himself. The remainder of the manuscript is written with the author's own hand, as it has been verified; and more than one half of the relation is written in Italian.

At the beginning of the manuscript, one or several sheets are wanting. The loss, however, appears to be not very considerable; at least, with respect to the details of the journey; for the travellers

* The decree itself has, as a curiosity, been inserted by Montaigne, with some reflections on it, towards the end of the ninth chapter. It begins with the following lines:

"Quod Horatius Maximus, Martius Cecius, Alexander Mutus, almæ urbis conservatores, de illustrissimo Michaeli Montano equite Sancti Michaelis et a cubiculo regis christianissimi, Romana civitate donando, ad senatum retulerunt, S. P. Q. R. de ea re ita fieri censuit, &c."

are by the chasm left proceeding from Beaumont sur Oyse, and Lorrain.

Montaigne appears to have undertaken this journey chiefly for his health; its peculiar object was to try the effects of the several mineral waters. From having examined the most celebrated mineral springs in France, he proceeds to those of Lorrain, of Swisserland, and of Tuscany. This too constant and uniform attention to mineral waters, could not fail to render the account of his journey sometimes rather tedious and dry. But he wrote it only for his own private use; and such as it is, the reader yet will often find it interspersed with sudden strokes of a luxuriant fancy; with acute remarks, and with an energy, a frankness and warmth, from which he will in our traveller recollect Montaigne's features.

But the merits of this work, and the resemblance of its style and language to that of Montaigne's Essays, will best appear from a specimen.

‘ Autour de Brixen (in Tirol), la plaine n'est guere large; mais les montagnes d'autour, mêmes sur nostre main gauche, s'étendent si mollement qu'elles se laissent tressonner et peigner jusques aux oreilles. Tout se voit rempli de clochers et de villages bien haut dans la montagne, et près de la ville plusieurs maisons très plaisamment basties et assises. M. de Montaigne disoit qu'il s'estoit, toute sa vie, méfié du jugement d'autrui sur les discours des commodités des pays étrangers, chacun ne sachant goûter que selon l'ordonnance de sa coutume et de l'usage de son village, et avoit fait fort peu d'état des avertissemens que les voyageurs lui donnoient; mais en ce lieu, il s'émerveillait encore plus de leur bêtise, ayant, et notamment en ce voyage, oui dire que l'entredeux des Alpes, en cet endroit, étoit plein de difficultés, les mœurs des hommes étranges, chemins inaccessibles, logis sauvages, l'air insupportable. Quant à l'air, il remercioit Dieu de l'avoir trouvé si doux; car il inclinoit plutôt sur trop de chaud que de froid; et en tout ce voyage, jusques alors, n'avions eu que trois jours de froid, et de pluie environ une heure; mais du demourant s'il avoit à promener sa fille, qui n'a que huit ans, il l'aimeroit autant en ce chemin, qu'en une allée de son jardin; et, quant aux logis, il ne vit jamais contrées où ils fussent si drus semés et si beaux, ayant toujours logé dans belles villes bien fournies de vivres, de vins, et à meilleure raison qu'ailleurs.’

In his account of Italy he does not launch out into long and rapturous descriptions of the monuments of arts, nor of celebrated and well known places, but refers to books, in which they had then already been described. In general he appears a very sober admirer—nil admirari—except, perhaps, in his excessive admiration of the grandeur of ancient Rome: for, ‘il disoit,’ writes his secretary, ‘qu'on ne voyoit rien de Rome, que le ciel sous lequel elle avoit été assise, et le plan de son gîte; que cette science qu'il en avoit, étoit une science abstraite et contemplation, de laquelle n'y avoit rien qui tombât sous les sens; que ceux qui disoient qu'on y voyoit au moins les ruines de Rome, en disoient trop; car les ruines d'une si épouvantable machine rapporteroient plus d'honneur et de révérence à sa mémoire: ce n'étoit rien que son sépulcre. Le monde, ennemi de sa longue domination, avoit premierement brisé et fracassé toutes les pieces de ce corps admirable, et parce qu'encore tout mort, renversé et défiguré, il lui faisoit horreur, il en avoit enseveli les ruines, mêmes. Que ces petites montres de sa ruine, qui paroissent encore au dessus de la biere, c'étoit la fortune qui les avoit conservées pour le témoignage de cette grandeur infinie, que tant de siècles, tant de

de fus (feux) la conjuration du monde réitérée à tant de fois à sa ruine, n'avoient pu universellement esteindre. Mais étoit vraisemblable que ces membres desvisagés qui en restoient, c'étoient les moins dignes, et que la furie des ennemis de cette gloire immortelle les avoit portés, premièrement à ruiner ce qu'il y avoit de plus beau et de plus digne; que les bastimens de cette Rome bastarde qu'on alloit asseure (à cette heure) attachant à ces masures quoiqu'ils eussent de quoi ravir en admiration nos siècles présens, lui faisoient ressouvenir des nids que les moineaux et les corneilles vont suspendant en France, aux voûtes et parois des eglises, que les Huguenots viennent d'y démolir.

A remarkable instance this, how far judgment and acuteness may be misled by a zealous predilection for antiquity! Many of the same identical structures, whose remains were then, and are at present extant and conspicuous, were notoriously by the Romans themselves ranked with their capital works. And many of the buildings of modern Rome, would certainly by the ancient Romans themselves have been considered and admired as ornaments to their city. Should any modern spectator be tempted into Montaigne's enthusiastical admiration of ancient, and his supercilious contempt of all modern structures, let him consider St. Peter's church, and his sneer be answered with a smile of pity, and a repetition of Montaigne's motto: "Que sçai-je?"

Eppii Lucumonis Annalium Foederati Belgii Liber Primus: ab Origine Tumultuum ad usque inducias Historiam Foederati Belgii comprehendens. Roterodami, juxta Exemplar Venetum.

A VERY concise abstract of the History of the United Provinces, during the fifty years of struggles and convulsions by which their commonwealth was founded and settled. In order to impress these memorable transactions more easily and deeply on the imagination and memory of the reader, they are recorded in Latin elegiac verses; in which the principal events and leading features of every year are carefully selected and arranged, expressed with warmth and energy of diction, and concentrated within six verses only; in which Mr. Lucumon has strictly and faithfully adhered to truth.

For a specimen of his diction and manner, we will here subjoin his preface.

‘ *Historiam Patriæ • Batavis referemus et unde
Cognita libertas, parta retenta fuit.*

Vera loquar, verum gens libera spernere nolit:

Sin minus; hæc Batavus non legat, alter amet.

Tempora prisca tegunt tenebræ, tegit horror et alta

Barbaries, longæ tempora noctis erant,

Nos Belgas claros, memorandaque facta canemus,

Famæ cara, suam quæ terit inde tubam,

Sed neque cuncta placent, aut scribere cuncta vacaret,

Rerum summa brevi carmine dicta leges.

• The Dutch seem often to appropriate the endearing name of *Vaderland*, by way of eminence, to their country; that is, in a sense not so familiar to other nations, in speaking on such occasions, of theirs: thus, for instance, they publish its history, under the title of “*Vaderlandsche Historie*”, instead of “*Nederlandsche*”; “*Vaderlandsche Letter-Oeffening*”; “*De Shepen zijn van Batavia naar 't Vanderland vertrokken*,” &c. that is, literally, *Fatherlandish History*, &c.

Post.

Postquam finierat tenebroso Carolus antro
 Vitam, inter radios quæ fuit acta throni:
 Natus et, ante diem, patrio diademate cinctus,
 Durior in populos coeperat esse suos;
 Et Belgas, etiam, Belgas, gens omnibus ævis
 Ferre quod haud potuit, posse putabat agi:
 Res ejus fluere, et Batavum succrescere visæ,
 Quosque tulit casus singulus annus, habe."

Histoire des Modes Françaises, ou Revolutions du Costume en France, depuis l'Etablissement de la Monarchie jusqu'à nos Jours; contenant tout ce qui concerne la Tête des François, avec des Recherches sur l'Usage des Chevelures artificielles chez les Anciens. 2 vols. 12mo. Paris.

THOUGH Mr. Velly was the first who introduced an account of the French fashions into the general history of the nation, the author of this work appears rather displeased at his having forborn to enter into a more minute and ample detail; and therefore attempts to supply that important deficiency by a particular work on that subject.

Few subjects would, indeed, prove so deeply interesting for some, or so curious and highly entertaining for others, than a complete chronological and practical, but succinct and spirited history of the rise, the successive reigns and rapid revolutions of fashions, whose sway is so very absolute and extensive, and whose laws and edicts, however absurd or troublesome, hurtful or expensive, have hardly been ever successfully opposed, except by confirmed, prudent quakers, and sometimes perhaps, by some practical philosopher, invulnerable to the shafts of raillery and ridicule, and daring enough to think, and chuse, and live for himself:—cunctaque terrarum subacta—præter atrocem animum Catonis!—

Even the grave and respectable body of the clergy have generally been defeated in their attempts to oppose the power of fashion. In those dark ages in which their influence proved always dangerous, and often fatal to the greatest potentates, even their spiritual arms when pointed against fashion, fell like infirm Priam's javelin, *telum imbelles, sine ictu*. So far from stemming its tide, they were themselves carried away by it; as appears from the numberless variations and changes forced by fashion on their very tonsures, their calottes or caps, their aumesses, and the green hats of the bishops themselves.

Our author traces the history of fashionable hair and head-dresses from the various early attempts at finery, by the ancient Germans and Franks, through their various revolutions in succeeding ages; and enlivens his account with many curious anecdotes, for which we must refer to his book, and content ourselves with relating a few strictures concerning the hair and head dresses in later times. Henry III. and his minions revived the relish of the French for curled hair: this taste was less prevalent under Henry IV. but Lewis XIII. (though not fond of life) was fond of his hair; the hair of the French became handsomer and longer, and was powdered; beards disappeared; and as (unfortunately for horses) men took it then into their heads to cut off the horses tails, Bassompierre, when he was in 1643, after twelve years imprisonment

released from the Bastille, observed 'no other change in the world except that men had lost their beards, and horses their tails.'

The second volume treats of perukes, and is divided into two parts: the first contains disquisitions on the use of perukes among the ancients; their origin is traced so far back as the reign of Saul, whose daughter Michal, in order to save her husband David from the fury of her father, disguised his head in a hairy goat-skin, that is, says our author, in a peruke. Among other nations, the Japigians, or ancient inhabitants of La Puglia, (a province of the kingdom of Naples,) are by Athenæus in his *Dipnosophists*, said to have been the inventors of perukes. According to Xenophon, wigs were worn by the Medes and Persians, as well as by the Greeks, the Phoenicians, the Carthaginians, the Romans, &c.

The second part treats of the fashion of wearing perukes among the French. According to M. Theirs, courtiers, red-haired, and scald-headed people, were the first who wore wigs; the courtiers by way of finery; the red-haired from vanity; and the scald-headed from necessity: but this account our author rejects as coming from an enemy to perukes. Lewis XIII. who was pleased with fine hair, and who had the ill luck to lose his own, adopted false hair; and such was the origin of perukes in France, which is by tradition fixed in the year 1629. In 1634 there were already forty-eight places of peruke-makers attendant on the court; these places were suppressed in 1668, when Lewis XIV. for a pecuniary fine, created two hundred places of barbers and peruke-makers for the city and suburbs of Paris, as he did, in 1673, for all the towns in the kingdom.

The work concludes with an account of the opposition which the use of perukes met with, especially from the clergy and the monks; whose struggles against fashion were on this, as well as on other occasions, impotent and unavailing.

FOREIGN LITERARY INTELLIGENCE.

Avis très important au Public sur différentes Espèces de Corps et de Ceintures d'une nouvelle Invention. 12mo. Paris.

THE production of Mr. Doffecourt, an ingenious Parisian taylor, who has invented a girdle not less fit to support the shape, than a pair of stays, but much more convenient; a pair of stays of health, (*corps de santé*) and new fashioned boots. Such supports, says he, are become so much the more important and necessary, as crooked shapes are become more frequent; it was merely by means of a pair of stays supporting the stomach, that M. Fagon succeeded in curing the dauphiness; Le Dran has worn stays to his nintieth year, and continued strait and erect. M. Doffecourt's new invented stays, girdles, and boots, are said to have been examined and approved by the Parisian Academy of Sciences, by that of Surgery, and by the Faculty of Physicians; but these inventions are here only recommended, not delineated.

Catechisme de l'Homme Social. Par M. l'Abbé Du Valvra. 8vo. Frankfurt.

An useful abstract of the duties of social life, dedicated to the empress of Russia.

Epistola

Epistola invitatoria ad Eruditos de communicandis quæ ad politicam Medicam spectant Principum et Legislatores Decretis, 8vo. Manheim.

Dr. J. P. Franken, physician to the Prince Bishop of Spire, intends to publish a concise abstract of the regulations of sovereigns, concerning the police of health and physic; to examine, and, where deficient, to complete them. For this very interesting purpose he has already collected many materials, and here entreats every physician to enrich his collection, by communicating such public regulations as he knows to be in force in his own respective country or place of residence.

Janociana, sive clarorum atque illustrium Poloniæ Auctorum Mæcenatumque Memoriarum miscellæ. Vol. I. 8vo. Warsaw and Leipzig.

This first volume contains memoirs of an hundred and fifteen writers and patrons of learning, partly natives of Poland, and partly foreigners naturalized as it were by their residence in that country. Of their various publications, such only as the learned canon and librarian Janotzki has found in the Zaluskian library are here distinctly enumerated. But as most of these writers were hitherto unknown to other nations, their memoirs will prove no inconsiderable accession to the history of literature.

Discorso apologetico delle Febre biliose nell'a 1772, del D. Guid. Antonio Benelli di Bologna. 8vo. Bologna.

D. Benelli's discourse contains a spirited though rather too verbose defence against some antagonist, with several useful observations.

Flaminio Migliori Radicofani Trattato delle Febre maligne et delle perniciose, della Pleuritide, ed altre Infiammazione, del Vajuolo, sopra il Dolore Nefritico. 8vo. Perugia.

Signor Migliori has very frequently adopted Signor Torti's sentiments, especially concerning fevers; but interspersed some practical remarks of his own.

Della Medicina Traumatica. 4to with 18 Cuts. Florence.

Dr. Michel Angelo Grima, the author of this work, has studied at Paris, served as a surgeon in the French troops, and appears fully sensible of his own merits. The bark, acid potions, and frequent bleedings in small quantities, are his favourite remedies.

Raccolta di Teorie, Osservazioni e Regole per ben distinguere o prontamente dissipare le Asfissie o Morte apparenti. 8vo. Florence.

A mere compilation, especially from Cangiamilla's Embriologia Sacra, by Dr. Giov. Targioni Tozzetti.

J. Friderici Cartheuser Dissertationes nonnullæ Selectiores Physico-Chymicæ ac Medicæ varii Argumenti ad Prelum revocatæ. Frankfurt on the Oder.

Fourteen instructive and practical dissertations. 1. De cinnabaris inertia medica. 2. De eximia myrrhæ genuinæ virtute. 3. De recta mortuum naturæ æstimatione in morbis. 4. De oleo cajeput. 5. De hygrophthalmia A. Gryger. 6. De crocis martialibus. 7. De morbis morborum remediis. 8. De amylo. 9. De susurro et tinnitu aurium. 10. De incommodis senectutis. 11. De noxia retinendorum excretionem et excrementorum retentionem voluntaria. 12.

De

De respiratione. 13. De sale volatili oleoso in oleis æthereis non nunquam reperto. 14. De remediis antisepticis.

Instructions d'un Pere à ses Enfans sur la Nature et sur la Religion
2 Vols. 8vo. Geneva.

Useful and necessary instructions of an affectionate and judicious parent for his own family, solicitous to form their understandings, yet more so, to improve their hearts.

Beschreibung aller Nationen des Russischen Reichs, ihrer Lebens-Art, Religion, Gebräuche, Wohnungen, Kleidungen, und übrigen Merkwürdigkeiten; or, a Description of all the Nations of the Russian Empire, of their Way of Living, their Religion, Customs, Dwellings, Dresses, and other Curiosities, 84 Pages in 4to. with 25 Copper Plates. Petersburg.

This first part of a curious and entertaining work will be succeeded by three more, and the whole will contain an hundred plates, accurately and neatly engraved, coloured or uncoloured, as the purchaser chuses.

The nations in the twenty-five first plates are; 1. A Laplander. 2. A Laplandish woman. 3. A Finlandish peasant. 4. His wife. 5. and 6. A Finlandish woman in her best dress, front and back view. 7. and 8. A Esthlandish woman, ditto. 9. An Esthlandish girl. 10. An Ingermanlandish female peasant. 11, 12, 13. A Tschermis woman, front and back view, and in her summer dress. 14. and 15. A Tschuwash female, front and back view. 16. 17. A Morduan female, ditto. 18. A Morduan girl. 19. A Mockshan Morduan female. 20. A Mockshan old woman. 21. A Wotjak female. 22. An Ostiak on the banks of the river Oby. 23. An Ostiak Hermeline hunter. 24. and 25. A female Ostiak, a front and back view,

Henr. Palmar. Leveling Ph. & Med. D. &c. *Dissertatio de Carie Cranii militis quondam veneri, postea Apoplexia defuncti, Iconibus Æri incisus illustrata.* 4to. Ingolstadt.

The case is sufficiently remarkable, but its description is intolerably prolix, and the print swarms with errata.

Jo. Ern. Neubauer *Observat. Anatom. rar. de triplici Nympharum Ordine. Cum Tab. Æn.* 4to. Jenæ.

This case is also rare and curious, and both distinctly and concisely described.

Delle Acque termali di Vinadio usate in Bevenda, Bagno, Doccia, Stufa, Fango, Muffe. Commentario di Giov. Antonio Marino, Med. primario dell' Ospedale da Sarigliano. 8vo. Turino.

Vinadio is situated in rather a cold part of the valley of Stoura, remarkable for rare plants. It has eight mineral springs, of different degrees of heat; the hottest being 51—52. R. (147 degrees on Fahrenheit's thermometer), the lukewarm, 29. R. By Dr. Marino's account its use extends to a great variety of diseases; and he describes its virtues with a satisfaction, that seems to arise from his gratitude, since he was himself cured by it of a most excruciating nervous gout.

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Le Nozze di Paride ed Elena, rappresentate in un Vaso antico del Sig. Tommaso Jenkins, Gentiluomo Inglese. Folio. Roma.

Signor Orlandi explains the seven beautiful figures on this ancient vase, and decyphers its inscription,

"GRAECEIA. P. F. RUFAP. OMPON. DIANAË LOCHS. P.
S. C. P. S." thus:

Græcia Publii filia Rufa Pomponii (uxor) Dianæ locum hunc septum privato solo consecravit pecunia sua.

La Rossana, Tragedia del Sig. Conte Ottavio Magnocavallo di Cuso Montferrato, che ha riportata la prima Corona nel concorso dell' Anno 1775, dal Accademica Deputazione di Parma. 12mo. Parma.

Said to be an excellent piece.

Delle Lettere, e delle Arti Mantovane, Discorsi due Accademici, ed Annotazioni dell' Ab. Saverio Bettinelli, &c. recitati alla R. Accademia di Scienze e Belle Lettere di Mantova. 4to. Mantova.

Signor Bettinelli here illustrates the history of literature and arts at Mantua for these last eight centuries. His discourses are accompanied with instructive notes, divided into three sections; of which the first contains an elegant history of the Gonzagni, sovereigns of Mantua; the second, historical memoirs of the Mantuan men of learning and artists; the third, treats of the arts and their works at Mantua. The performance concludes with an elegant poetical encomium on that city.

MONTHLY CATALOGUE.

D I V I N I T Y.

A moral Demonstration of the Truth of the Christian Religion; with an Introduction on the Nature and Force of probable Arguments. Small 8vo. 1s. Cadell.

THE learned author of this tract makes some general observations on the nature and force of probable arguments; and then proceeds to consider the person of Jesus Christ, the doctrine he taught, the effect of his preaching, the instruments by which he accomplished his design, and the weak pretences of other religions.

This discourse is extracted from bishop Taylor's Cases of Conscience, b. I. ch. iv. rule 2.

An eminent writer of the last century mentions it with these high encomiums: "The immortal bishop of Downe, Dr. Jer. Taylor, hath, in ten leaves of his Ductor Dubitantium, given such an invincible, rational demonstration of Christianity, by a most elegant and judicious collection of all the most important particulars of evidence, that if there had never been any thing said before, for the truth and certainty of our religion, this alone had been enough to have won upon the most shy and difficult assent, and to have confounded all the infidels under heaven." Glanvill's Philosophia Pia, 1671, p. 76.

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X

The

The learned and judicious editor, bishop Hurd, gives his opinion of it in the following terms : ' We have doubtless many excellent performances on the subject here treated ; but *none*, that I know of, within the same compass, equally instructive. There are some few facts, and testimonies, alledged in the course of the argument, which on stricter examination have been found not so pertinent, or considerable, as they were taken to be in the writer's time. But, in general, there is so much truth and sense in this little tract, so much good reasoning, enforced by so exuberant an eloquence, and so sublime a piety, that, if I mistake not, it will afford to serious minds a more than common satisfaction.'

The reader however should remember, that this work was published in 1660, and bears the marks of antiquity.

A liberal and minute Inspection of the Holy Gospel ; affording an occasional Paraphrase, with Notes and Emendations, upon the four Gospels - and the Acts of the Apostles ; and a regular Exposition of all the Epistles - except the Revelation. 8vo. 1s. Lewis.

This publication contains a Paraphrase, with Notes on St. Paul's Epistle to the Ephesians. It is intended as a specimen of a Commentary on the whole New Testament (except the Revelation) which is now ready for the press. The author informs us, that ' this elaborate performance has been the employment of four and twenty years.' By a dedication to God, and some other remarkable singularities, it appears, that the learned writer has studied too intensely.

The proper Happiness of the Ecclesiastic Life, in a public and private Sphere. A Sermon preached before the right reverend the Lord Bishop of Bath and Wells, at his primary Visitation at Axbridge, July 4, 1776. By John Langhorne, D.D. 4to. 1s. Cadell.

The text is Deut. xxviii. 2, 3. *If thou wilt hearken unto the voice of the Lord thy God, blessed shalt thou be in the city, and blessed shalt thou be in the field.* From these words the author takes occasion to point out the proper happiness of the ecclesiastic life, in a public, and a private sphere.

To give the clerical reader a higher idea of his advantages in the church of England, he compares them with the disadvantages attending the situation of an ecclesiastic in the church of Rome.

' Let us cast our eyes on the fair fields of Italy, the Campagna di Roma, the garden of the world ! That beauteous region, of which Florus not more elegantly than justly says, *nihil mollius cælo, nihil uberius solo, nihil hospitalius mare!*—Under these natural advantages, the secular clergy have neither the enjoyment, nor the idea of rational felicity. Attend to the condition of one of superior rank. His soul is the seat of ambiguity and suspicion ; his conduct is artificial ; his devotion irrational ; if serious, superstitious ; if affected, ridiculous ;—a stranger to that tender and confidential connection, which alone can soften the

the cares, or animate the interests of life, he passes through being with unpleasurable languor, or with unmollified morosity. —Nor can the various charm of learning relieve the melancholy of his hours; his studies, like his sentiments, are limited, and books of liberal knowledge secluded from his view. —His public labours are not less pitiable than his private life. Bred in the circle of romantic ceremonies and frivolous institutions, he has acquired no noble, no worthy ideas of religion. —Unlike the vesture of his Saviour, that was woven without seam throughout, his theology resembles the coat of Joseph, which his mother had made of divers colours, and which his brethren brought home to her, stained with blood.

‘The matter of his public discourses is a whimsical texture of paganised fanaticism, uttered with a grimace of action, and gesticulations as whimsical.

‘The same character will *fit* upon the Pole, the Spaniard and the Portuguese, and, if we except the eloquence of his pulpit and the natural hilarity of his heart, on the Frenchman too.’

This description is animated; but we are not sure, that it is perfectly just. Are the Romish clergy limited in their studies? May they not read what books they think proper? Has the pampered abbé no joyous moments, no means of amusing himself in a melancholy hour? Has not learning, and the classic muse, as great a charm in the Campagna di Roma, as on the banks of the Severn or the Thames? —Is it not a little cruel in one, who has been repeatedly blessed with ‘tender connections,’ and conjugal society, to insinuate, that all our bachelors and fellows of colleges, who cannot conveniently enjoy these advantages, must inevitably ‘pass through their being with unpleasurable languor, or with unmollified morosity?’ Does not our author himself assure us, that ‘the best blessings of life are in the bosom of—nature?’

‘Trust me, says he, (and you may rely on the experience of one who has known both situations) the best blessings of life are in the bosom of nature and retirement, —in that calm repose, and those quiet allotments, where science is the support of virtue. Where we may at leisure reap the purest of all human pleasures in the fair fruits of learning; —in the cultivation of lettered elegance and humanizing philosophy, the genuine sources of that philanthropy which is the first ornament of our moral nature.’

The following remark deserves the notice of every man, who enters into the church.

‘We live at a time when the clergy on the continent, more particularly the religious of France, are distinguishing themselves by every species of erudition. And, as it must be remembered that the reputation of an English divine stands foremost on the ecclesiastical annals of Europe, so we ought, as well for our own credit, as for the interest of the reformed religion, to use our best endeavours for its support.

'I have my fears, however, that there is some remissness in this respect—that there is a fashionable kind of luxury intruding upon us, I mean the *luxury of idleness*:—which is, at the same time, of such a magical quality, that some will not even be at the pains to suspect their own want of science. *ὁκ ἀνορθωμένων τῆς ἑαυτῶν ἀμαθίας*, as Origen elegantly and strongly expresses it.'

This reflection is perhaps too true: and if industry, learning, and virtue be not properly encouraged, if interest be the only road to preferment, idleness will prevail, every spark of generous emulation will be extinguished, and the church become, in the next generation, like Babylon of old, the dwelling place of owls.

Two Sermons preached at the spring and summer Assizes for the County of Norfolk. The first at Thetford, on the 14th of March: the second at Norwich, on the 5th of August, 1776. By the rev. T. Priestley. 8vo. 1s. Walker and Fielding.

The first discourse is on the words of the prophet Micah, vi. 8, *What doth the Lord require of thee, but to do justly, and to love mercy, &c.*

The author suggests some very proper observations on the duty of those, who appear as witnesses in a court of justice, reminding them, that in giving their evidence they should not be influenced either by resentment or compassion; that they owe an impartial testimony to justice, to themselves, to their country, and to the great Searcher of hearts.

In the second discourse the preacher endeavours to lead our thoughts from the solemnity of an earthly tribunal to the great day of universal retribution.

The author has introduced forty blank verses into these discourses. This is an impropriety, which can only arise from want of sentiment, or want of taste.

P O L I T I C A L.

The true Merits of a late Treatise, printed in America, intitled, "Common Sense," clearly pointed out. Addressed to the Inhabitants of America. 8vo. 1s. Nicoll.

The merit, or rather demerit, of the pamphlet which is the subject of the present publication, has already been sufficiently evinced; but those who think that any farther remarks were necessary, may be satisfied with such as are here submitted to consideration.

*An Oration delivered at the State-house, in Philadelphia, to a very numerous Audience; on Thursday the 1st of August, 1776. By Samuel Adams, Member of the ***** the general Congress of the ***** of America. 8vo. 1s. E. Johnson.*

This speech is the production of Samuel Adams, one of the members of the continental congress. It is employed in an impotent

potent attempt to justify the American rebellion, and to excite the inhabitants of that country to perseverance in the resolution of entirely renouncing the supremacy of the British legislature. The falsehood of the impostor, the warmth of the zealot, and the insidious art of the virulent incendiary, are visible in every page.

P O E T R Y.

Contemplation, a poetical Essay, on the Works of Creation. By the Rev Richard Fayerman, M. A. 4to. 2s. Chase, at Norwich.

As this work lies before us, several passages present themselves to our view, which, to say no worse, are inelegant.—The bard, says the author,

‘ Shall *soar* with tow’ring wing the ample skies ;
And with melodious song in transport *rise*.’

As the act of *rising* is previous to that of *soaring*, these lines would be a *little* improved, if they were thus transposed :

‘ Shall with melodious song in transport *rise*,
And *soar* with tow’ring wing the ample skies.’

In the following couplet there is an obvious anticlimax :

‘ Give me to rove, where *all is wildly great* ;
O’er the wide fields, where *sporting lambkins bleat*.’

The reader is in expectation of some grand image, and he is presented with a *bleating lambkin*. His disappointment, to use the comparison of a celebrated writer, resembles that of a person, in a repository of antique statues, who beholds on the pedestal the names of Homer or Cato, but looking up, finds Homer without a head, and nothing of Cato, but his privy member.

Thus, in the next couplet, we expect a band of patriots, or heroes ; but we find only a group of topers :

‘ Now *high ambition breathes thro’ ev’ry soul* :
In eager haste they quaff the nectar’d *bowl*.’

The ensuing description scarcely gives us a higher idea, than that of a man opening his window curtains, unbolting his doors, and taking a solitary walk in the morning.

‘ The splendor of the sun is manifest ;
See *him unbar* the portals of the East.
The clouds, like floating curtains, back are thrown.
At his superb approach :—*he walks alone*.’

A *low* word destroys the *dignity* of this couplet :

‘ Let not the tim’rous soul then e’er despond ;
A God does reign, of all his creatures *fond*.’

In the next passage the idea suggested in the first line is infinitely diminished in the second :

‘ Th’ Almighty’s greatness is *without an end* ;
To fix his bounds no being can pretend.’

In this verse there is an assemblage of incompatible images :

‘ No more shall pleasure’s *flow’ry stream enlave.*’

In the following couplet, we have the representation of Aurora painting the morning.

‘ How pleasing to behold the opening dawn,
When first *Aurora* paints the *bashful morn.*

That is, in mythology, Aurora painting Aurora. Yet it must be confessed, in vindication of the author, that it is no uncommon thing for ladies to paint their own cheeks : but they are, generally speaking, ladies to whom our author’s epithet cannot be applied : they are seldom the *bashful* part of the sex.

But—we shall proceed no farther in these remarks, the author modestly acknowledges, that his poetical abilities are not equal to the subject ; that he expects no loud encomiums ; and that his wishes will be fully gratified, if he can only tempt his readers to explore and contemplate the works of the creation ; and, by these means, inspire them with sentiments of piety and gratitude to the great and good Parent of the universe. ‘ If, says he, there should be but a single line, that touches the chords of the heart, he would rather be the author of that single line only, than of whole volumes, however harmonious in other respects, which are deficient in this important article.’—

As his pretensions are so modest, and his design so benevolent, his performance, however imperfect, is intitled to the reader’s indulgence.

A Description of the West Indies. A Poem, in four Books. By Mr. Singleton. 4to. 3s. Becket.

This production is divided into four books, in which the West India islands are described in blank verse, with tolerable diction and spirit.

D R A M A T I C.

New Brooms ! an occasional Prelude, performed at the Opening of the Theatre Royal in Drury-lane, Sept. 21, 1776. 8vo. Becket.

Price one shilling, when *new* ; *stunted* in one night’s use, and sold for six pence next day.

M E D I C A L.

Observations preparatory to the Use of Dr. Myerbach’s Medicines : in which the Efficacy of certain German Prescriptions (given in English) is ascertained by Facts and Experience ; with Cases, tending to shew the Possibility of acquiring the Knowledge of Diseases by Urine. By J. C. Lettsom, M. D. F. R. S. 8vo. 1s. Dilly.

An anonymous altercation relative to the subject of this pamphlet, was lately maintained in the news-papers ; since which

which time Dr. Lettsom, who it seems was a party in the dispute, has laid before the public these Observations on the nature and success of Dr. Myersbach's medicines. It appears from the facts here related, that the most artful means have been practised for supporting the shameful imposture of this German empiric: that the medicines administered to numerous patients were generally the same: and, what might readily be expected, that an aggravation of the diseases, and even death, has in many instances been the consequence of this criminal imposition on the public credulity. Dr. Lettsom's conduct entitles him to approbation, for having industriously exposed the artifices and ignorance of so pernicious a pest of society; and it is to be hoped that the detection of such a profligate delinquent, who has too long been allowed to sport with the most valuable blessing of human life, will for the future prevent the success of all similar miscreants, who, to the disgrace of magisterial vigilance and wisdom, are unfortunately tolerated in this country.

An Answer to a Pamphlet, written by Dr. Lettsom, entitled "Observations preparatory to the Use of Dr. Mayersbach's Medicines."
8vo. 1s. Almon.

The arguments in this reply are merely of an evasive nature; and the cases produced in favour of Myersbach's medicines, even admitting them to be genuine, are so few and unsatisfactory, that they can by no means serve to repel the indelible imputation which Dr. Lettsom's evidence has fixed on the noxious effects of those medicaments, so blindly and erroneously administered.

An Essay on the Nature and Cure of the (so called) 'Worm-Fever,' by Samuel Musgrave, M.D. 6d. Payne.

In this pamphlet Dr. Musgrave expresses an opinion, which is doubtless well founded, that the disorder commonly called the worm-fever, is often unjustly ascribed to worms, and that it is more frequently produced in children by eating too great a quantity of fruit. In consequence of this remark, he disapproves of the practice of repeatedly administering purges in those cases; as thereby not only the bowels are too much irritated, whence the morbid symptoms retain their station, but the constitution of the child is also imprudently enfeebled. The following is the method of cure which the author advises.

'At the beginning of the illness, as the indigested matter and mucus that lies in the stomach and bowels has a tendency to keep up the morbid symptoms, it may be of great use to give one vomit and one purge; the vomit for a child of three or four years old, to consist of a few grains of ipecacuanha, or, which is rather better, three or four tea-spoonfuls of ipecacuanha wine, with ten drops of the essence of antimony. The purge for the same age may be, a powder of jalap and rhubarb, of each four grains, powder of fennel-seeds and fine sugar, of each six grains.

When this has operated properly, there will very seldom be any occasion for repeating it; and it will be sufficient, if the body is costive, to throw up every second or third day, the following clyster :

℞ *Infus. flor. chamæmel. unc. v. aloes caballin. drachm ss. fiat solutio pro enemate.*

But the principal part of the cure depends upon external applications to the bowels and stomach, which are the residence of the morbid cause, and from whence the mischief spreads as from a centre to the parts above and below. I have already delivered my sentiments with regard to external applications, that they have a real distinguished efficacy, and that their action is not by absorption and circulation, but directly upon the nerves. As the cause of this disorder is of a cold nature, the applications must be warm, cordial, and invigorating; and their action must be promoted by constant actual heat. The following is a prescription I have used with success :

℞ *Fclior. absinth. & rutæ aa p. æq. aq. pur. ℥. S. fiat decoctum saturatissimum, quo calidè foveatur regio ventriculi & abdomen quartâ vel quintâ quaque horâ per horæ quadrantem.*

• *Magma ex herbis coctis post solûs usum iisdem partibus perpetuò appositum teneatur, et quoties refrixerit, aliud calidum apponatur.* For internal use, the following is all I have found necessary :

℞ *Aq. cinnam. spir.*

— *cinnamom. ten. aa.*

unt. ss.

Ol. amygdal. dulc. unc. iss.

Syr. balsam. drachm iij.

Misce, & tempore usûs fortiter concutiantur in phialâ. Capiat pro ratione ætatis drachm. ij. ad drachm. vj. tertiâ quaque horâ.

• If any nervous symptoms should come on or remain after the disorder is abated, they will soon be removed by giving a pill of four grains of asa-fœtida once or twice a day. The benefit the children find from this, makes them, instead of loathing, soon grow fond of it, so as to call for it of their own accord, if it is not brought them, and sometimes prefer it to an orange or a sweetmeat.

We entirely agree with Dr. Musgrave in regard to the sparing use of evacuations in the spurious worm-fever; but cannot with equal facility subscribe to the utter proscription of the common anthelmintic medicines internally exhibited, when there is reason to suspect that worms are the cause of the disorder. As efficacious remedies, they might at least be used while the stomach could bear their administration. We likewise think that the moderate occasional use of proper purgatives, when the bowels are infested by worms, so far from being injurious, is even attended with advantage. Dr. Musgrave's method of cure, however, is certainly well adapted to those cases in which the cause of the equivocal symptoms is not fully ascertained.

MISCELLANEOUS.

Letters relative to Societies for the Benefit of Widows and of Age.
8vo. 1s. Law.

In the preface the editor says, 'These Letters first appeared in the Gazetteer in the years 1767 and 1768. They are now republished together, at the instance of some gentlemen, by the author of N^o. 1, 5, 8, 11, 13, and 14.

'He hopes, N^o. 11 sufficiently shews his disapproving the method of treating the subject of annuities independent of the consideration of the interest of money. The fallacy of the method is, indeed, mathematically demonstrable. Some of these Letters, therefore, he cannot approve; though they could not, with propriety, but be inserted.

'The tables from which his calculations were made, are those of his late celebrated friend Mr. Simpson, in his *Select Exercises*, p. 254, et seq.

'At the time he quitted London, which was in May 1768, he did intend to write, at large, on the various societies then subsisting, for the benefit of widows and of age: but his very able friend, the reverend Dr. Price, having copiously, and with great judgment, handled these subjects, in his excellent treatise, first published in the year 1771; he, therefore, now declines his then general design.'

It seems the occasion of the first writing, &c. of these Letters was this. About the year 1765 or 1766, an attempt was made to establish a society of gentlemen of the law for the benefit of their widows; by making certain annual subscriptions towards the raising of a fund, from which, after their decease their widows were to be entitled to a certain annuity. After some progress made in this attempt, a reference was made to the editor by the gentlemen concerned, to enquire his opinion, whether the terms which they had proposed in their scheme were such as might be likely to fix it on a solid and lasting foundation. In answer to it, his report was such as presently induced the gentlemen to put an end to their scheme, as it then appeared impossible for it to be conducted on such principles. Some time after, the editor published a letter concerning this subject in a newspaper, with a view to caution or deter other gentlemen from going rashly into mistakes by forming ill founded schemes for the benefit of age or of widows, as might be likely to bring ruin or much distress on unwary people in the end. This paper was answered by others in the like way, which brought replies from him and several other gentlemen again, and so on alternately for some time.

It is very manifest that the editor and his party had much the better of the argument, as indeed was to be expected as they reasoned from strict mathematical principles founded upon long experience and due attention, while their opponents seem to know nothing of the true principles of this subject.

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He has now published these several Letters together in a pamphlet with a view to their being of farther use to the public in future, and we wish that all who are concerned in such societies may pay a proper regard to it.

Insurance on Lotteries considered. With a Table shewing the Utility of the following Calculations in any Lottery that is drawn in any Number of Days, from 36 to 45, both inclusive. 12mo. 1s. Leacroft.

This calculator prefaces his tables by these very judicious reflections. 'At a time that a general depravity prevails; when extravagance and dissipation have gained admission, even amongst the lower order of the people; it is not at all wonderful, that the most hazardous and dangerous schemes are pursued by so many, either with a view of exceeding the expensive follies of their neighbours, or else with the hope of relieving themselves from the distresses in which they have been plunged by their own. There cannot be a greater, or more to be dreaded evil, in any state, than a spirit of gaming; and that such a spirit is now universal, few men will venture to deny. It therefore highly behoves the legislature to look to its consequences, and, if possible, by good and wholesome institutions to stop its progress.

'That measures apparently good in themselves, are often productive of mischief, may safely be affirmed; and it is full as clear, that partial kindness, even to the most deserving individuals, may tend to distress or injure a large body of the people. We have seen these maxims established, in two acts of the legislature, authorizing certain persons to dispose of their effects by way of lottery. I admire the arts, and I think they should be cultivated. I also think those men who have made the greatest and most successful efforts for their advancement, should not only be encouraged in their progress, but supported under their difficulties; but then, such encouragement and support should be dealt out, not only with a just, but with a prudent hand. In the instance before us, what the legislature, in a spirit of humanity, intended for the benefit of one distressed (and I believe deserving) individual, is, by means that perhaps were not foreseen, turned to the disadvantage of thousands, for the emolument of a few. I do not altogether disapprove of a lottery under proper restrictions: the practice of gaming by insuring numbers is the alarming evil at which I wish to strike.

'It is a melancholy reflection, that the poor manufacturer, whose mind is kept upon the rack by the dangers with which the newspaper daily threaten him, either feeling, or dreading, a decay of trade, should, deluded by the artful insinuations of lottery-office keepers, fly with his last guinea to a bare and very distant possibility of success. If men made but one effort, the evil would be trifling; but every one, in the least acquainted with

with the human mind, must know, that repeated losses act as stimulatives to gaming, and that a guinea once lost, may in its consequences, bring on want, wretchedness, and a gaol.

‘A rational attempt to dissuade men from gaming at all, would be little attended to; but when the disadvantage of insuring is pointed out, it is hoped that many will see their interest, and desist in time; for it is clear, that the office keepers, on the lowest calculation, gain 25 per cent. by insuring in the present lottery; and if a man were to insure for 20 l. during a lottery that should be 45 days in drawing, the profit to the office keeper would nearly amount to the whole sum insured.’

It is to be lamented that there has of late years been but too much room for such sorrowful reflections as these. And this melancholy prospect is rendered still more gloomy to every honest man, who has a great regard for his country, by the very evident and amazing increase of the alarming evil here so justly complained of. The above reflections comprehend what this author means by the words ‘Insurance on Lotteries considered,’ in the title-page. The rest of this little book consists of a set of tables shewing how much ought, on an equality of chance, to be paid on any day, during the drawing of the lottery, in order to receive back again any given specified sum, in case a ticket, bearing a certain proposed number in the lottery, be drawn that day. This is insuring against the drawing or coming-up of an assigned ticket, either blank or prize. The author also annexes an easy rule to compute from these tables, and one single proportion, the price of insuring in like manner against a blank only, or against a prize only. And lastly, he subjoins a short method for the easily applying these tables to cases in which the lottery may be finished in some other number of days than those (45 or 46) which were assigned to the lottery to which they were at first adapted.

The whole of it is very concise and easily understood. By these tables any person may at one glance know what ought to be paid on any day for the insurance of any sum on any ticket; and consequently, he may easily judge whether the insurer asks him too much or not. In such case, these tables may be of use. —If an office-keeper takes only the sums mentioned in these tables, neither he nor the insured has, taking the whole lottery throughout, any chance of advantage. But if he takes less, he must be sure of losing by the end of the lottery; and then, or perhaps sooner, having received the insurance-money, when the tickets come up against him, he suddenly shuts up his shop, and is no more to be seen. This, we are informed, is a common practice with those pests of society, who, without any capital, open a flaming shop for a few weeks, with no other view than to gull poor needy wretches of their scanty daily pittance.

The Conduct of the Primitive Fathers in the Reception and Transmission of Books ascribed to the Apostles and their Companions.
8vo. 2s. 6d. Bew.

The authenticity of the scriptures is one of those important facts in which christianity is especially concerned. It cannot therefore be too accurately examined, or too cautiously supported. Bishop Cofin has written to good purpose on the canon of the Old Testament; Mr. Du Pin, Mr. Jer. Jones, Mr. Richardson, and Dr. Lardner on the New. But as the productions of some of these learned men are voluminous, the author of this tract has been induced to throw the testimonies, in favour of each book, into a little compass and a regular series.

The points he endeavours to establish are chiefly these: that the early fathers were men of integrity, competent judges, and singularly cautious in the reception and transmission of books, ascribed to the evangelists and apostles.

Having given us a short account of Clemens Romanus, Ignatius, Polycarp, Papias, Justin Martyr, Irenæus, &c. who lived in the first and second century, he adds:

‘ These fathers therefore cited the scriptures as a modern father of the church would do, who should write epistolary exhortations to the churches under his care. He would not point out what books they should receive and acknowledge; this would be unnecessary. Neither in the compass of a short letter would he think of citing expressly a passage or two from every book for the satisfaction of posterity. This he would think both impertinent and useless. But according to the nature of his subjects he would quote such books and passages, as seemed most to his purpose; such as might give authority to his doctrine or dignity to his language. Some books would therefore frequently be cited, others rarely or never. He would sometimes quote the holy penmen correctly, at others rather adhere to the sense than the letter. This I apprehend to have been exactly the case of the apostolic fathers, except that they were more liable to quote incorrectly than a modern bishop; because the passages in their rolls of parchment, being with greater difficulty found than in our printed bibles, they more frequently trusted to their memories. This is the reason why some allusions are “faint and uncertain;” and why we have so few of them.

‘ When divisions however increased in the churches, and with them a number of spurious books assuming the most respectable names; it then indeed became necessary for succeeding writers to quote more expressly their authorities, and this you will find Irenæus and his successors carefully to have done.

‘ These things premised, I will just recapitulate a summary of the evidence I have already elsewhere given you, for the early notoriety and authority of our sacred books.

‘ The gospel of Matthew seems plainly alluded to by each of the apostolical fathers; it is expressly mentioned by Papias; largely though tacitly quoted by Justin, and cited by Irenæus, and

the principal succeeding fathers to the end of the fourth century, in the most plain and satisfactory manner.

‘ There are no evident allusions to Mark’s Gospel in the apostolical fathers. Papias says, “ Mark gave a copy of Peter’s discourses.” Justin alludes to the present copy of Mark, and it is expressly quoted by Irenæus, &c.

‘ The gospel of Luke seems alluded to by Clement of Rome, Ignatius, and Polycarp; it is plainly quoted by Justin, but more expressly by Irenæus, &c.

‘ There are several supposed allusions to the gospel of John in the apostolical fathers; but like most other books of the New Testament, it is not expressly quoted by any writer before Irenæus.

‘ In like manner all the uncontroverted books of the New Testament seem to have been known to the earliest fathers—and two of Paul’s Epistles are expressly quoted by them. If these fathers therefore are not credible witnesses, to the authenticity of our sacred books, it is not for want of opportunities.’

The author proceeds to shew, that the fathers were sufficiently circumspect in the case before us; that they were not imposed upon by the craft of impostors, nor induced by any assumed names, or pretended authorities, to use heretical or ridiculous books; that they admitted only those, which had been approved by a constant succession of bishops and governors of the church, from the days of the apostles; and that the forgeries and interpolations of heretics were no sooner discovered, than they were branded with expressions of reprobation by the fathers in general; and disciples advised to be upon their guard against them.

As the simplicity and credulity of the fathers have been much suspected, this is a point of great importance in the present question. Our author endeavours to vindicate their characters and conduct by some short quotations and remarks; but what he has advanced is not enough to convince the reader, that the fathers were sufficiently circumspect and judicious in their discriminations.

This pamphlet, as may be naturally expected in this extensive enquiry, is short and superficial. What use the writer has made of Dr. Lardner’s Credibility, we cannot determine, as we have not that work at hand.

The Guide to Domestic Happiness. In a Series of Letters. Small 8vo. 1s. Buckland.

Three of these letters are addressed to a young man in trade. In the first, the author gives him some directions, relative to the choice of a wife. He observes, that all things are conducted by a superior hand; and that a serious and considerate man may perceive the path, in which divine wisdom intends he should walk. He therefore advises him to make choice of the woman, however poor, who first excites his regard, who is worthy of his love, and who seems to be designed for him by Providence.

In

In the second, he suggests some necessary cautions relative to his œconomy, industry, and integrity in trade.

In the third, he recommends the duty of family prayer.

The last letter is addressed to Eloisa, whom the author's young friend had lately married. In this, he points out some errors in married women, which are destructive to the felicity and comfort of the matrimonial state: such as, reserve, making confidants of others, trifling amusements, unnecessary visits, &c.

This letter concludes with a sentiment, which is striking, pathetic, and just, whether applied to the husband, or the wife.

“When a husband “is carried to the grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments which before glided off our minds without impression; a thousand favors unrepaid, a thousand duties unperformed, and wish, vainly wish for his return, not so much that we may receive, as that we may bestow happiness, and recompence that kindness which before we never understood.—Our crime seems now irretrievable, it is indelibly recorded, and the stamp of fate is fixed upon it. We consider, with the most afflictive anguish, the pain which we have given, and now cannot alleviate, and the losses which we have caused, and now cannot compensate.”

Three of these letters have been published before; the fourth is new. They are evidently the productions of a serious and sensible protestant dissenter.

Miscellanies. In Two Volumes. By the Rev. Richard Shepherd, B. D. 8vo. 8s. Flexney.

The first of these volumes consists of the following poetical productions: Aristotle's Pæan to Virtue, imitated; Ode to Content, to Ambition, to the Atheist, to Light, to Melancholy, to Envy, the Retreat; Unsuccessful Love, an Elegy; the Author's Return to College, an Elegy; the Philogamist; the Misogamist; the Recluse; the Choice; the Œconomy of Time; Woman, an Epistle; the Gown; the Nuptials, a didactic Poem; Hector, a dramatic Poem; and three or four smaller Pieces.

Most of these productions, as the author informs us, were written when he was very young, and have appeared in different publications. Several of them are inserted in the first volume of Pearch's collection. In stile, imagery, and sentiment, the odes especially have a considerable share of merit. In his satirical productions the author more frequently assumes the severity of Juvenal, than the pleasantry of Horace. His manner is, in general, rather grave than sprightly. The following lines will illustrate this remark:

‘Learn at St. James's of the bowing dean
Dove-like humility; then change the scene,
And of that very dean at home learn pride,
Rank insolence, and every vice beside.

With

With head as empty, and with looks as *starch*,
As the *prim* chaplin of the Earl of March,
That *priest*, whose chymic labors late were meant
Gold to extract from *dirty excrement*.*

A satirist should give every man his due. The chaplain to Lord March, (Mr. K.) was a man of taste and abilities; a facetious, agreeable companion.

The second volume contains VIII. Letters to S. Jenyns, Esq. occasioned by his Enquiry into the Origin of Evil; IV. Discourses on Conscience, on Inspiration, de Statu Paradisiaco; on the Requisition of Subscription to the XXXIX. Articles; and an Appendix addressed to the author of Free Remarks on the foregoing discourses.

These letters and discourses have been repeatedly mentioned in our Review*.

Remarks on the two last Chapters of Mr. Gibbon's History of the Decline and Fall of the Roman Empire, in a Letter to a Friend.
8vo. 1s. Payne.

These Remarks relate to the part of Mr. Gibbon's History which treats of the progress of the Christian religion, with the sentiments, manners, and condition of those who professed it in the primitive ages of the church. The author of the Remarks endeavours to evince, that in the representation of these subjects, the historian has not only used fallacious reasoning, but also produced occasionally insufficient proof, and suppressed material evidence, to the prejudice of Christianity, and the character of such as maintained its doctrines in the earliest times.

With respect to any intentional or eventual injury to the truths contained in the sacred writings, perhaps the historian is not so culpable as he may appear to be considered by the ingenious author of this letter; in which, it must however be acknowledged, the Remarks are candid, sensible, and acute, becoming the liberality of a scholar, and the rational apologist of religion.

John Buncle, junior, *Gentleman*. 12mo. 3s. Johnson.

Mr. John Buncle seems to be nearly related, in disposition, to the facetious Coriat junior, who afforded us great entertainment. After some humorous prologues relative to booksellers, and a similar dedication to religion, virtue, and pleasantry, Mr. Buncle proceeds to favour us with anecdotes of himself.

He tells us, that he is the youngest son of John Buncle, gent. of marvellous memory; who leaped precipices, tumbled through mountains, found wise and good men, beautiful and learned women,

“Where you and I all day might travel,
And meet with nought but sand and gravel.”

* Vol. xxvi. p. 74. xxxii. p. 475. xxxv. p. 395.

—that his progenetrix was his father's seventh consort; with whom he eloped in the person of Miss Dunk; whom he buried the seventh day after decease; and whom he afterwards married in the person of Dr. Stainvil's widow.

‘From my father (continues the author) I inherited a studious and speculative turn of mind: and if self-love has not deceived me, I share some portion of his enthusiastic love of truth. The calmness and moderation, for which my good mother was so exemplary, has, on the other hand, happily qualified that warmth and impetuosity of temper, which was amongst the chief foibles of my old gentleman. So that I have always found myself more disposed to pity the errors, or smile at the weaknesses of mankind, than to vex and irritate my soul about them; and this, gentle reader, I would earnestly recommend to thee, as the most agreeable method of escaping the thorns and briars of a troublesome world, which are so apt to prick and tear every sensible heart. But although my parents had thus physically united in my composition their own opposite excellencies, yet they both contributed towards forming me of an amorous complexion; for which I am not equally thankful; as it has hitherto been the source of all the afflictions I have suffered in life.

‘My father took as much care of my education, as his passion for rambling about in search of adventures would permit. But he thought it an article of the utmost importance, to make me thoroughly acquainted with polemical divinity; in which he was himself so great an adept. When I was scarcely twelve years of age, I was able to handle my weapons with such dexterity, that every Athanasian combatant was afraid to enter the list with me. My father triumphed in his success; and thanked heaven that his darling son promised to be as great a champion for the truth as himself. Alas, good man, in this respect he was wretchedly disappointed! I know not how it happened, but as I advanced in years, my zeal for controversy not only abated, but was turned into disgust. This might, in part, be owing to that moderation of temper I received from my mother; and partly to being wearied of those endless wranglings to which I was perpetually witness in my father's house; and which, after the loss of much breath and temper on each side, ended only in the vain triumph of one antagonist, and the inward chagrin of the other: and partly to the study of ethics, which taught me that it was a duty to eradicate those seeds of vanity and passion, controversy has such a natural tendency to cherish.’

These anecdotes are followed by thoughts on sentimental writing, characters on the road, contrasts, a sketch of London, and some other subjects, that are by no means ill calculated for amusing a few tedious leisure hours.

